

AMERICA

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Chronicle

Home News.—Events in Oklahoma have been rapidly shaping towards a crisis. In the opinion of the Governor, the activities of the Ku Klux Klan have become so menacing that the sovereignty of the State has been threatened. Accordingly,

Martial Law in Oklahoma

he declared the State to be under martial law, and mobilized the militia. Oklahoma is now virtually under the control of the military. In his proclamation declaring martial law, the Governor declared his intention was to suppress flogging and the alleged domination of the courts and public officials by the Klan. In defiance of the order, at the very moment that the soldiers were taking their allotted places in Oklahoma City, the symbol of the Klan, a huge electric cross nearly thirty feet high, blazed from the top of a downtown building. The only county office that was taken over was that of the Sheriff, but machine guns were mounted around the city hall, the police station and the county court house. The rule of clearing the streets during the night was put in force, and lasts from midnight until 5 A. M. All persons abroad during these hours must be furnished with passes issued by the military forces in command. All public assemblages, "called for the purpose of creating opposition to the enforcement of martial law," are banned. The Chief of Police of Oklahoma City was deposed, and

his place taken by an officer of the National Guard. It was said that in Oklahoma City on September 16 about 300 troops were under arms. Meanwhile trials of men who are said to be officials and members of the Klan, charged with flogging, are proceeding in various parts of the State. As a counter attack against the Governor, the Grand Jury has convened to investigate charges lodged against Governor Walton, to the effect that he has misused public funds. To add to the complicated situation, the political leaders have been considering the question of calling a special session of the Legislature. The Governor is against this measure. Several members of the two houses are of the opinion that the Legislature has the power to convene itself, without any authorization from the Governor. When this agitation became very pronounced, the Governor issued a statement that if the legislators attempted to start a special session, he would jail them "for the remainder of the term." Thus far the only outspoken statement against the Klan, besides that of the Governor, has come from the President of the Tulsa Chamber of Commerce. This man declared that the Klan is responsible for the outbreak of "religious, social and business intolerance that has split Tulsa wide open with dissension, fear and bigotry." He also stated that Tulsa, a progressive city of 110,000 people, has been shamed and disgraced by the events of the past week and charged that not more than 3 or 4 per cent of the people are responsible for them.

Ireland.—By a unanimous vote on September 10, the Fourth General Assembly of the League of Nations admitted the Irish Free State to membership. Shortly before the Irish Parliament prorogued,

Ireland in the League of Nations

the Senate on July 28 authorized the Executive Council to give all necessary guarantees to the League of Nations and to accept the regulations prescribed by the League. The delegation to Geneva consisted of President Cosgrave, John MacNeill and Desmond Fitzgerald. When all the necessary formalities had been observed and the credentials of the three delegates had been examined, President Torriente proposed the subject of admission of Ireland to the Assembly. No warmer welcome was ever extended to a new member. In the past, when a new State has been admitted, the representatives have taken their places in the Assembly without ceremony. On this occasion, however, Mr. Cosgrave was invited by President Torriente to address the Assembly from the tribune. His first words were the ancient Gae-

lic salutation "In the name of God! To this assembly life and health." After a short address in Gaelic, Mr. Cosgrave spoke in English and recalled how Ireland, after a long journey through many tribulations, had finally arrived at peace. "To-day," he continued, "with all the nations whose spokesmen form this assembly, Ireland joins in solemn covenant to exercise the powers of her sovereign status in promoting the peace, security, happiness and economic and cultural well-being of the human race."

The recognition by Ireland as a member of the League of Nations marks a distinct movement forward in Irish nationality. This will be accentuated by the participation of the Irish Government in the British imperial conference to be held in October. Another step forward is the fact that hereafter Irish passports are not to be issued by the British Foreign Office but by the Irish Ministry of External Affairs. The description of the passport-holder is not that of a "British subject," but is "Citizen of the Irish Free State." In its summary of the present status of Ireland, the *Cork Examiner* declares:

The Treaty, notwithstanding the criticisms of its opponents, has not only secured for our country definite advantages in legislative, fiscal and administrative freedom, but it has given us the status of a free nation of Europe as well.

There is a persistent report in Ireland that a strong section of the forty-four successful Republican candidates in the last election will take their places in the new Dail. This, however, is hardly consistent with the attitude of the Republicans before and after the election, since they declared that they presented themselves as candidates merely to prove the favorable sentiment of the people towards the Republican platform, and would take no part in the Free State Parliament. The stumbling block of the Republicans is the necessity of taking the oath to which they have been consistently opposed. Those who are advocating the compromise point out the great advantage which would accrue to the Republican party as a strong official opposition to the Ministerial Party. They feel, moreover, that they could attract to their side enough of the Independent and Labor representatives to bring about the speedy release of the 12,000 political prisoners still held in custody. The new Parliament will assemble on September 19. In order to avoid all possibility of a demonstration, the oath will be taken privately in the clerk's office and not on the floor of the House. If the Republican members do not attend, the Dail Eireann will consist of 109 members, 63 of whom are definitely pledged to support President Cosgrave.

Italy.—The solution found by the Council of Ambassadors to the Greco-Italian quarrel has proved to be the correct one. Greece agrees to submit to the inquiry

Peaceful Solutions

under the auspices of the Council, whose authority the murderers violated in the first place, and Italy has signified her willingness that satisfaction for the murders be sought

in this way. The only remaining difficulty was the suspicion in the minds of many, and apparently in the minds of the Ambassadors, too, that Mussolini intended to keep Corfu for an indefinite period. Hence they called on the Italian dictator to name a definite day on which he would evacuate the island which he had seized as a guarantee for the payment of due reparation for the injury sustained by the honor of Italy. Mussolini was reluctant to name a definite day, but the Ambassadors kept insisting, and finally Italy gave a definite promise to evacuate the island of Corfu on a given day before the end of September. For this pledge has been substituted an agreement with the Ambassadors according to which Greece will pay 50,000,000 lire, if it is found that she is not cooperating wholeheartedly with the commission of inquiry into the murders. If the inquiry takes its course, and Greece is found to be guilty, the matter will go to the World Court, which will finally decide the degree of responsibility and the penalty to be paid, which is said to be already tentatively fixed at another 50,000,000 lire. Greece will also pay military honors to the dead and salute the Allies' flags, including Italy's.

The other foreign complication, namely that over Fiume, in which Italy is engaged with Yugoslavia, has also taken a favorable turn. It is now announced that Mussolini's dispatch to the Slavs naming September 15 as the day to reply to his proposal, was not in the nature of an ultimatum, but merely a suggestion. Hence the crisis is not likely to have the serious results at first feared. Dispatches from Rome indicated that Mussolini was willing to treat directly with the Yugoslavs on the long standing question of the Adriatic port of Fiume, and wished to find a solution that would satisfy both countries. The two armies still stand facing each other on the frontiers, but the Italian fleet will be for some time in the Aegean, where it is engaged in receiving the Greek salutes, and hence is not in a position to exert pressure in the Adriatic. It is considered most probable that Fiume will ultimately go to Italy, but that Yugoslavia will receive a port on the Adriatic that will satisfy all her needs and ambitions. Whatever bellicose intentions Mussolini had in this regard, if he had any, have been reduced to a desire for peaceful solutions, it is said, by the combined pressure of the French and British Governments, and the friendly offices exerted between Italy and Yugoslavia by Premier Poincaré of France.

League of Nations.—Continued progress has been made by the Assembly of the League of Nations in regard to the proposed international treaty of mutual assistance for the maintenance of world peace. The new plan, as outlined in *AMERICA* for August 18, was first announced by the Disarmament Commission sitting in Paris. The amendments offered by the Norwegian representative to Article 2 of the treaty, which duplicates

The New Peace Plan

the famous Article 10 in the covenant of the League, were rejected after a vigorous debate during the course of which Great Britain and France expressed dissent. The amendment as offered stipulated that all international treaties should be registered and published by the League and that all the signatory States be obliged to accept the compulsory jurisdiction of the Permanent Court of International Justice. Speaking in opposition, Lord Robert Cecil said that insistence upon the publication of treaties would prevent the adhesion of certain powers, and that it was not necessary to force compulsory arbitration upon the signatories as long as there was a possibility of settling disputes by direct negotiations. Article 3, which provides for the appeal of any signatory power against another State which, it feels, has exceeded the armaments laid down by the treaty or threatens to open hostility, and Article 4, which authorizes the Council of the League to decide within four days which State is the aggressor, were adopted without any opposition. The Commission likewise adopted with certain reservations Article 5 which outlines the extent of military help to be accorded to any country that is attacked, and arranges for the economic and financial boycott that will be used against the offending nation. The debates on the articles being considered by the Commission on the Reduction of Armaments reveal a distinct difference in the views of the larger and smaller powers in the League. These disagreements, however, it is confidently believed, will disappear in the course of the discussion and the proposed treaty is hailed as the first real step in the accomplishment of European disarmament.

Spain.—A coup d'etat has just been accomplished in Spain that in many respects is like the one engineered in Italy by the Fascists. The Spanish professional politi-

New Military Government

cians, looked on as weak, corrupt and inefficient, have been ousted, and a military directorate has taken its place.

The leader in the movement is Primo Rivera, Marquis de Estella, Captain-General of the Province of Catalonia. This man, looked on as strong and clear-headed, circulated a manifesto among the officers of the army, charging the civil cabinet with "political immorality," naming particularly in this connection Santiago Alba, Minister of Foreign Affairs, and those who were directing the military campaign in Morocco. Widespread dissatisfaction was already known to exist among the officers of the army with the way in which that campaign was being conducted from Madrid. Hence this manifesto gained immediate support, especially in the districts of Barcelona and Saragossa in the east and at Bilbao in the northwest. The movement was entirely peaceful and no uprisings or bloodshed accompanied it, as in Italy. Besides being directed at the politicians, the movement is also against the separatist agitation in Catalonia on the one hand and against the communists on the other. The growing power of these latter is attributed by the leaders of the army to the

hesitation and weakness of the politicians in power. After it was clear that the movement had received the adhesion of most of the army, the cabinet, under the Prime Minister, Marquis de Alhucemas, called on Rivera to cease his agitation. Rivera refused, and in turn invited the cabinet to resign. The cabinet then turned to the King, who was at San Sebastian. After some hesitation, the King finally came to Madrid on September 14. The Prime Minister asked the King to dismiss the offending Captains General of Catalonia and Saragossa. This the King refused to do, and answered the Prime Minister by temporizing. The cabinet thereupon resigned in a body. King Alfonso immediately telephoned to Rivera to take over the Government, and a temporary military directorate was named, presided over by the Captain-General of the Madrid district. Martial law was proclaimed throughout the Kingdom, which remained perfectly calm and tranquil. This action of the King completes the analogy with Italy, where the King also accepted the movement against the professional politicians, thereby saving his throne. The new movement in Spain is not directed against the King, but against those politicians who are accused of sharing public offices in rotation, and of utilizing the chaotic state of Government to their own personal profit. The populace is said to be in entire agreement with its new rulers, whose policy with regard to Morocco and to the reestablishment of the authority of the Government at home, is very popular. General Rivera immediately came to Madrid and there established a Government composed of officers and civilians in sympathy with the ideals of the leaders of the revolt. These ideals are said to be monarchistic, nationalistic, and "anti-democratic," which in Latin countries means opposition to the clique of men who have ruled politics in those countries for some generations.

The military directorate has decided to expel thirty-one of Spain's leading politicians, including former Premier Sanchez Guerra and several prominent Liberals and Catalanist syndicalists. The new régime is refusing to have anything whatever to do with politicians or parties. Senor Ventosa, former Spanish Minister of Finance in several Cabinets, who was on his way to France aboard the Barcelona-Paris express was stopped by the Spanish police on September 17, at a frontier station and was informed that he must remain in Spain until the new régime had decided upon his status.

The Ruhr.—"Candor is preferable to illusion and Germany desires to speak out plainly," was the sentiment expressed by Stresemann in connection with his pivotal

Germany Pledges Secure Guarantees

speech, which may well serve as the turning point of the entire Ruhr situation. No direct references were made in it to Germany's readiness to call off the passive resistance unconditionally, but a precise formulation was given to the productive guarantees which Germany was prepared to pledge. In substance, these would transfer to an international board mortgages on private property. Poin-

caré, he said, was mistaken when he held that the guarantees already suggested belonged to the mortgages which the Treaty of Versailles gave to the Allies on the entire possessions of the Reich, and France would not therefore give the positive securities she had now in hand for the finest theoretical rights.

This conception of the French Premier I must describe as erroneous. According to the Versailles Treaty the property of the Reich and individual States is a pledge for Germany's obligations. What I suggested referred to the direct enlistment of private property, and thus goes beyond the treaty. This enlistment is, moreover, a realizable pledge, while the securities of the Versailles Treaty are at present not so.

If mortgages in favor of the Reich were entered into on property of a State and on private property of economic organizations as a pledge to the extent of a percentage of this property, then these mortgages could be transferred to a trusteeship as a real negotiable asset.

In the administration of this trusteeship the reparation creditors would actively participate. The proceeds accruing from these mortgages would be paid to the trustees, who would then be in a position to issue bonds. Thus France could come into immediate possession of large sums of money, and the interest on these payments would be guaranteed.

Surely such an accomplishment is not merely a piece of theory or a general guarantee, but constitutes something real and free of all vagueness. Such guarantees will give France cash and will meet the conditions under which France was willing to evacuate the Ruhr.

To make these guarantees possible Germany, the Chancellor continued, must be given the right to administer the Ruhr and recover her sovereignty in the Rhineland. Passive resistance would therefore cease with the assurance that the occupied territories will be evacuated and the Rhineland restored to its former rights. Great Britain, Belgium and Italy will welcome a return to normal conditions. France has repeatedly disavowed all plans of annexation. German leaders in industry have expressed their willingness to take their share in the obligations Germany is ready to assume. Hence he trusted that "such a settlement will be possible."

A semi-official summary of the price paid by Germany in lives, money and prison sentences for the continuance of passive resistance in the Ruhr was issued on September

The Ruhr Costs of Germany

14. It is looked upon by some as a final statement preceding the new negotiations. The death toll is given as 120, besides capital punishment by court-martials pronounced upon ten Germans. Five persons were sentenced to life imprisonment, the remaining sentences aggregated 1,500 years. The number of citizens ousted from their homes is given as 145,000, while 209 school buildings were requisitioned for the troops, and 173 newspapers were suspended. Frequent reference has been made in the press to the seizure of money. The entire sum thus taken is definitely computed to be 1,652,000,000,000 marks and 111,000 French francs. The falling off in production is measured by the difference between the 2,375,000 tons of

coke, coal and briquettes shipped from the occupied territory by the French and Belgians since the beginning of their occupation, and the 11,400,000 tons reparation fuel deliveries made by Germany during the same period before that date. In view of the many previous reports it is well to have this clear summary of Germany's estimate of the Ruhr cost. To this must, of course, be added the incalculable harm inflicted upon the entire country in the monetary depreciation. More paper marks were put into circulation in the one week ending August 31, according to the *New York Times*, than in all the previous period, the output for that week being 389 trillion marks. The grand total of national treasury notes discounted was raised in that same week from 480 trillion to 987 trillion marks.

The feeling of optimism in Paris concerning the speedy settlement of the Ruhr dispute with Germany was somewhat modified by the speech of Chancellor Stresemann to the delegation of editors. The French Ambassador, in the conversations he had been holding with the

French Opinion

German Chancellor, had placed the cessation of passive resistance as an essential condition before any other reparation propositions would be considered. French public opinion therefore was confident that Germany was ready to accept this requirement and the French press assumed a most sympathetic tone towards Dr. Stresemann. Though not essentially changing this attitude, the Paris papers expressed disappointment that the Chancellor, throughout his speech, avoided all direct statement on the question of passive resistance. They declared that there can be no progress in the settlement as long as Dr. Stresemann clings to the strategy that Germany should not capitulate in order to negotiate afterwards, but should negotiate in order not to capitulate in regard to her Ruhr policy. This is in direct contradiction to the French demand that surrender must precede negotiations. Commenting on the situation, the spokesman of the French Foreign Office declared that France was not adverse to the reduction of her military forces in the Ruhr and did not wish to continue them in the occupied area any longer than was necessary. He pointed out that although France intended in principle to stay in the Ruhr until paid, this did not mean that Germany must actually complete all payments before the territory would be evacuated. Arrangements could be made to bring about an earlier evacuation, if Germany could offer guarantees equally good as the Ruhr. Thus far, however, no such propositions or assurances had been submitted by Germany. This same idea has been stressed by the French papers which declare that vague pledges of payment cannot be accepted in exchange for the present concrete guarantee. They resent, moreover, the German statement that France will accept nothing but "unconditional surrender" of Germany, and assert that such a surrender occurred in 1918 and that their present policy is concerned only with the execution of that unconditional surrender.

Jesuits in Tokyo

GERALD C. TREACY, S.J.

THE idea of a foreign mission often leaves the impression of a missionary going around with book and bell baptizing the heathen as fast as Divine Grace will allow. In our childhood days when the foreign missions were preached in the Sunday school, this is what we imagined was mission life in strange lands. Sometimes it is. For the Jesuits in the Tokyo mission it was not. Among the casualties of September first the Tokyo Catholic University is reported to be numbered. There the book and bell were the instruments of salvation but not in the Sunday school sense. For the book was human knowledge and the bell was the prosaic classroom tinkle summoning classes to assembly.

The story of the now ruined Jesuit University goes back to the days of Pius the Tenth, who knew the kind of missionary endeavor that was needed to carry the Truth of Christ to the hearts of the Japanese. If they were to be won over to the Gospel they must first be attracted to an intellectual appreciation of the Gospel. They were a keen people, these children of Nippon, who in the space of half a century had passed from the state of world isolation to the position of a first-class power. If the Church could give them learning they would be likely to listen to the Church when she gave her message of the Higher Learning. Hence the foundation not merely of mission stations but of a Catholic University.

The three Jesuits who went out to Japan in 1908 carried a message of learning along with the preaching of the Cross. They aimed to put Catholic philosophy before the Oriental mind, and when they actually got their University in running order in 1913, they added classes of finance and commerce. This was the bait they spread to catch pagans into the Christian net. Their success, of course, was gradual but sound, and they at least did this. They made the proud and intellectual Nipponese take notice. They made the Church respected for qualities which alone in Japan would win respect. And that helped along the work of conversions all the way down the line.

Of course, advertising the Catholic Church as a real going concern, worthy of the interest and study of the Japanese, was by no means the only aim these new and modern missionaries set before them. Their special work as missionaries lay in the field of education; not primary education nor secondary, not for everybody, not for large numbers even. The other missionaries in Japan were fighting on the front line, but the one thing they lacked was a body of trained officers to lead their people. In other words, lay educated leaders were wanting. The task set the Jesuits by the Holy Father was precisely this: to

supply the mission stations scattered over the Islands with leaders, educated up to the minute in the scientific, literary and religious world. For this purpose, also, they added to their slender faculty of nine Jesuits, a staff of twenty lay Japanese, all highly paid specialists, known and respected in Tokyo, a city of colleges and universities.

The language of the classrooms was English and Japanese, but they taught all the modern languages, and in turn labored long and arduously in acquiring the Japanese tongue themselves. The first American born Jesuit in this group of educator-missionaries was Father Mark McNeal, from Georgetown. His specialty was English literature, and his reputation grew so that soon he was called to be professor of his subject in the Imperial University itself. Father McNeal is known to many in this country, for in 1921-22 he gave many lectures, seeking funds to avert a threatened restrictive Government measure, due to lack of money in the University treasury. Thus in Japan Father McNeal held two positions at once.

An idea of his work, and of the work of the Jesuits in general before the late earthquake may best be gathered from his own part in the mission. In 1918 he sent over this description of his English classes:

My first class, which is our first year of English, is occupied in reading Lamb's Tales from Shakespeare. The involved style in which some of these are written makes them sufficiently difficult to tax the acquirements of our best students. The recitations and part of a paraphrase of difficult words and sentences, an analysis of grammatical constructions and an interpretation of part of the story with some erudition fill out the lecture period. We generally read As You Like It, Winter's Tale, Merchant of Venice, Othello, Macbeth, Lear and Hamlet in the order named.

My second class generally reads some extracts from the "Alhambra." The method followed is the same. I have many occasions in both classes to point out lessons of morality and especially of chivalry which make a cumulative impression. Tangible results are seen in the inquiries put to me and still more in the number of really desirable candidates who ask for religious instruction to be given them in private.

My third class is devoted to commercial English. I give a series of simple lectures on advertising, and another series on the history of commerce. Instead of an English author we read a copy of the magazine *System*, which furnishes abundant matter for a year and affords occasion for remarks on business ethics. For translation into English we use the Japanese version of Little Lord Fauntleroy, which makes quite a difficult exercise and involves a large vocabulary. My second year students were able to read Shakespeare in the original during the last part of the term. This is very difficult for them and the way in which they usually murder an English poet gives one an idea of the torture Horace or Sophocles would suffer if they were permitted to listen to one of us. Sometimes I pass around pictures from the American News Company's fiction catalogue. These pictures form subjects for original composition in English.

This was the work of the Jesuit missionaries in Japan. The Lord has apparently seen fit to interrupt it. The slogan that Father McNeal preached in America: "Yours for a bigger Christendom!" is still echoing in the minds of our countrymen. It still means what it did when he preached it, and more. Recent State Department dispatches report him safe in the ruined city of Tokyo. Only the imagination can picture his thoughts where he is now, thinking back to the work of the past, and looking on the ruins of the present.

Kentucky's Shield to Parents' Rights

HON. EDWARD J. McDERMOTT

KENTUCKY, long a part of Virginia, was admitted into the Union on June 1, 1792, by an act passed in the third session of the First Congress of the United States. Its people for a long time were dominated by the habits and political ideas of the Old Dominion. Jefferson's principles greatly influenced them. Our first Constitution was adopted in April, 1792; the second, in August, 1799; the third, in June, 1850; the fourth, or present Constitution, in September, 1891. Until very recent years, Kentuckians valued nothing so much as personal liberty and States' Rights or Home Rule.

In all these Constitutional Conventions some of the ablest public men of the day were delegates. The first and second Constitutions were not submitted to the people for ratification at all. The third and fourth Constitutions were submitted to the people for public discussion and approval; but after such approval, the delegates reassembled and made some minor and some important changes which the public seemed to wish; and then each of these documents, without a re-submission, was ordained and proclaimed as the law of the State. It was the intention of the men who framed our national and early State Constitutions to establish a carefully regulated Republic, not an unbridled Democracy, without limits or bounds, wherein a bare majority under excitement might do anything, like an arbitrary king in ancient days.

The one hundred delegates in the last Convention were elected in August, 1890; they assembled September 8 and sat until April 11, 1891. The Constitution, after much public discussion, was approved at the usual August election by a vote of 212,914 to 74,523. The delegates reassembled on September 2, 1891. The President, under a resolution, appointed, with great care, a revisory committee of thirteen members to go over the whole document and to recommend such changes in expression or style or substance as they might deem proper. I was a member of that committee. Many minor and two or three important changes were made and the document was promulgated on September 28, 1891.

The Preamble and Bill of Rights, intended to set out "the great and essential principles of liberty and free government," the "inherent and inalienable rights" of

every citizen, was assigned, early in September, 1890, to a committee for consideration, with power to report what amendments, if any, were needed to perfect the last Constitution. Mr. Robert Rodes, the Chairman of the Committee, was a scholarly, well-trained lawyer of ability, and long an elder in the Presbyterian Church. His committee recommended many carefully prepared, clarifying changes in the old Constitution, inserting, for the first time, in the very beginning of the Preamble, our gratitude to "Almighty God for the civil, political and religious liberties we enjoy and invoking the continuance of these blessings." Many amendments to the committee's report were offered by able men, such as the Hon. J. Proctor Knott, long a distinguished member of Congress and later Governor of Kentucky, and General Simon Bolivar Buckner, then the Governor, and others; but, after many vigorous, earnest debates, most of these amendments were defeated. The opening and closing speeches of Mr. Rodes showed how diligently he had studied the foundations of a free government and the fundamental, unanswerable arguments for civil and religious liberty.

There was no change in the following cardinal principle first set out in our Constitution of 1850: "Absolute and arbitrary power over the lives, liberty and property of freemen exists nowhere in a Republic, not even in the largest majority." Once more were the bulwarks of religious liberty strengthened and buttressed by proclaiming that the citizen's right to worship Almighty God according to the dictates of his own conscience was "inherent and inalienable"; that "no preference" should ever be given to any Church or creed; that no person or tax-payer should be compelled by law to contribute to the support of any Church or creed; that the civil rights or privileges of no person should "be taken away or in any wise diminished or be enlarged on account of his belief or disbelief of any religious tenet, dogma or teaching"; that "no human authority shall, in any case whatever, control or interfere with the rights of conscience."

Here is the *theory* of true religious liberty; here, for its protection, is the plain letter of the law; but, in *practice*, many ignorant or narrow-minded men ignore this law of high authority. Every State in the Union now has in its Constitution, in substance, if not in words, the same provisions. Therefore, we may say that any man in the United States who openly or in any secret meeting, with or without masks, by day or by night, tries to deny to, or withhold from, any other citizens, on account of their religion, their right to public employment or public honors, is violating and undermining the Constitution of his State; and any man who conspires with other persons, in secret or in public, so to wrong his neighbor, whether that neighbor be white or black, Jew or Gentile, Catholic, Protestant or Atheist, is guilty of a criminal conspiracy. Other persons who aid or abet or give encouragement to such a conspiracy are enemies of their

Government and its Constitution. Even their indifference or their silence shows that they are not good citizens.

Such a crusade of bigotry is now going on. Such a crusade has always been worked up by men seeking personal profit or public office and by ignorant or bigoted men in each generation of voters, that is, about the close of every period of twenty years from 1833-1835 to 1894-1895 and until 1914, when it was due and beginning again, as *Harper's Weekly* in two of its issues in July, 1914, announced. But in that Summer the great war came on, and America's sympathy was with Belgium, France and Italy, Catholic countries, against Germany and Austria, and the crusade of bigotry had to be deferred. Later, in 1917, our Government urgently needed American Catholics and their money for use at home and on the battle-front. The politicians and the bigots were silenced. Some politicians and bigots are more conspicuous, "patriotic" and vociferous in "this weak, piping time of peace" than they were before "grim-visag'd war had smoothed his wrinkled front."

Before the Committee on the Preamble and Bill of Rights in the Convention of 1890-1891 had completed its work, a delegate, not a member of that Committee, offered a resolution that the Convention put into the new Constitution a provision compelling the Legislature "to create and maintain in this State a system of compulsory education." In a conversation on that subject with another member, Mr. W. G. Bullitt, an intelligent, liberal man, and, I believe, also a Presbyterian, it was suggested by him or by me that such a provision was aimed at all private schools, but more especially at the Catholic parish schools. He asked me whether I could devise a provision that would protect such schools from proscription and ruin and so preserve *freedom of education*. I told him I could and would.

Later I prepared an amendment to the section of the Bill of Rights on religious liberty, providing that a man should not be compelled "to send his child to a school to which he may be conscientiously opposed." As there were only three or four Catholics among the hundred delegates, and I had not had time to know their sentiments on this subject, I decided to have the resolution embodying my proposed amendment offered by some friend who was able, liberal in his opinions, influential in our body, and not a Catholic. The gentleman I selected readily agreed. He was well-known as an earnest, strong advocate of the public schools, and yet he was opposed to the insertion in the Constitution of a provision requiring "compulsory education" at once. He wanted to wait a while for that until the public schools were more extended and more perfect; and, besides, he was not willing to use coercion on those who preferred that religious instruction be given their children while at school.

The amendment proposed in the resolution offered by my friend was not inserted in the new Bill of Rights by

the committee. Later in the Committee of the Whole my friend offered it as an amendment, saying that he believed in real toleration, in "absolute freedom of conscience." Mr. Rodes, as chairman of the committee, said that he personally was opposed to compulsory education, and favored the amendment. The amendment was adopted; and, as I originally wrote it, stands in the revised section of the Constitution on religious liberty as follows: "*nor shall any man be compelled to send his child to any school to which he may be conscientiously opposed.*"

It is probable that no other State has this protection for private schools, for "the freedom of education," for the inviolable, inalienable rights of parents; but I felt in 1890 that Catholic parents and Catholic schools would soon be the objects of cunning attacks. Pagan Sparta, 400 or 500 years before the birth of Christ, shows how the children may be made slaves of the State. The able, subtle, unmoral Machiavelli said: "Dangers that are seen afar off are easily prevented, but, protracting till they are near at hand, the remedies grow unreasonable and the malady incurable." Other States should follow Kentucky's example. The rights of parents and the rights of children are sacred. They can not be justly or safely ignored. For religion is the polestar of morality and civilization.

Damaged Souls

ELBRIDGE COLBY

THAT genial and humane biographical essayist, Mr. Gamaliel Bradford, has given critics and reviewers something to do by publishing a volume entitled "Damaged Souls" (Houghton Mifflin) in which he scrutinizes the characters of seven persons in American history whose tangible virtues and solid achievements have been counterbalanced by positive faults and general condemnation. Successively he deals in his almost inimitable way with Benedict Arnold, Thomas Paine, Aaron Burr, John Randolph of Roanoke, John Brown, P. T. Barnum, and "Ben" Butler, showing the laudable acts of each and sparing them not for their delinquencies.

Arnold was an able soldier, but he betrayed his country. Paine was a facile, powerful writer devoted to the cause of liberty and helpful in the attainment of American independence, but he forfeited his reputation by abusing Washington and assailing religious convictions. Burr was a worthy and able public figure, but he turned the people against him and then became involved in a conspiracy of which, though the courts acquitted him, the public did not. Randolph's undoubted political ability and admirable endowments were "blighted by defects of temper and of nerves." Brown was an earnest, passionate, obstinate idealist who was taken in open, armed rebellion against his country and died on the gallows, yet, as the song said, his soul went marching on. Barnum was an accomplished showman who succeeded in life by playing on

human nature, though without harm, and yet his vanity and advertising bombast have accustomed people to evaluate him at less than his intrinsic worth. Butler was a forceful administrator with a poor record as a soldier who has been slighted and condemned traditionally by such as center their lives around Harvard and receive their opinions intact from the *Boston Transcript*.

In each instance, it was a case of a good man marred. In the case of each there was a determining fault that ruined a reputation. It was as Alexander Pope said long before these men lived:

The ruling passion be what it will,
The ruling passion conquers reason still.

In my prayer book, the first of the seven deadly sins is pride. In these seven essays by Mr. Bradford, the fundamental governing error of each of the seven men of whom he writes was pride. There was Arnold, a man of impulse, "with an incurable desire to play the chief role" and with the example of General Monk of Restoration days before him. His sin was pride. There was Paine without awe or reverence for tradition or for revealed religion, but with a sincere, all-absorbing belief in himself and the rectitude of his shallow logic and the reforming power of his pungent pen. His sin was pride. There was Burr, fond of favors and flattery, fond of amusing himself with the love of women and the domination of men, and always undaunted in adversity. His sin was pride. There was Randolph who could get along with nobody and used his splendid oratorical powers largely in calumniating his opponents. His sin was pride. There was John Brown, intolerant, violent, narrow, fierce, mistaken, who believed himself a personal instrument of God to root the curse of slavery from the land in bloody brutal ways if necessary. His sin was pride. There was Barnum, who made the greatest show on earth, who boasted of the gullibility of his fellow citizens, whose extraordinary childlike vanity made himself the greatest show of all. There was Butler, contented with his own virtue, playing for cheap and common popularity, loving ornate display, fond of middle-class praise. His sin was pride.

These are all "palely damaged, but not completely damned souls." Their names will remain in history because each of these men did something that needed to be done. But those names will be clouded and praise given them will inevitably be qualified. These men had followers and still have admirers, but their reputations are marred by blemishes and will so remain. He who through pride sets himself up as the only judge of his own actions will find, as many of these men found in their declining years, that the intelligent public sits as a court of appeals which acts automatically on every case that appears before the eyes of the nation. He will find that the distrust and dislike of any, even slight majority of those who think themselves the better class of people because

they have better and higher standards, will increase with the passing of time and will spread like an epidemic into the judgment of the whole people.

You may belittle these people as much as you please. You may sneer at them and snub them. . . . You may proclaim yourself entirely contented with the laudation of the illiterate and the adoration of the unclean. You may point out that the Scribes and Pharisees thought themselves the better class. . . . Nevertheless, that contemptible better class dominates history, guides education, and controls the opinion of generations to come. The judgment of thousands tends to produce the judgment of millions. And such a weight of odium, however right or wrong, well or ill-founded, makes a prodigious burden for a man's memory to struggle against through the progress of the years.

It is not enough to have a polite acquaintance with God like Aaron Burr. It is not enough to speak with pious phrases upon occasion like Benedict Arnold. It is not enough to admit the goodness of God, like Thomas Paine, if you slur and vilify and slight His words and works upon earth. It is not enough to plead a sense of humor, like Barnum, if you tell the Bishop of London you will meet him in heaven if his Lordship is there. It is not enough to make profuse references in public to biblical passages and holy religion, if you admit in confidence, as did Butler, that you have no faith.

These are damaged souls whose errors must be expiated. Some have affectionate and appreciative wives to speak for them in heaven. Some may still be in purgatory. Our Protestant writers and Protestant critics who have dealt with this presentation of these spiritual cripples have been confused with the complexity of cross-currents of good and bad. They have tried to balance positive merits against positive defects. They have tried to speak of tangible deeds of obloquy, of concrete evidences of good works, of the pertinacity of opinions. They have, because they are Protestants, forgotten the existence of a place where some evils may be purged. Whether the sin of pride as evidenced in the careers of these figures can be so purged, it is not for me to say. At any rate I do know, that whether their misdeeds are listed on the rolls of the recording angel, or merely carried in the memories of men, those misdeeds are definite and damning. Shakespeare was not simply versifying when he said that "the evil that men do lives after them." Each man carries with him for punishment the evils in which he dies.

No man can with impunity transgress the normal laws of social and political behavior. It is not for us to judge of their religious characters. But the world does inevitably judge of moral and public faults. Transgressions are not quickly forgotten. Errors of conduct may go unobserved upon occasion. Yet errors once observed may irrevocably ruin a reputation. It matters not how correct may have been your intentions nor how extenuating the circumstances. A single sin may detract from a multitude of virtues. A bright light that shines upon the eye may be removed from view, but the observer continues

to seem to see that light wherever his vision may wander. The brilliancy of the city lights obscures and detracts from the pure pale light of celestial stars. Memory is long and the unusual remains in the mind of man. Transgressions stand out, and in the eyes of men must be expiated and purged by arduous work performed in good faith. The soul is not a balance sheet with debits and credits and a surplus in our favor hoped for at each accounting. A single flaw mars the perfection of a diamond. History, as Mr. Bradford has indicated, has dealt harshly with each of these seven for their obvious faults. And dare we say that Eternity will deal any less harshly with any of us if we be guilty of committing fault ourselves?

The College Stadium

E. PHILIP MANN

SOON the cheer leader will again be with us. Poor puppet of a passing show. Pigskins and moleskins will again fly about and above the "bloody sands of the arena," and for a season America will be football mad. The stadium will crowd its tiers with excited thousands, even as in the days of gory sport in ancient Rome. Only of late have I perched me in imagination high above the reddened oval of the Coliseum and looked down upon thousands of spectators enthralled by the continued spectacle of human and animal carnage. In sheer disgust I was forced to exclaim, "What fools these mortals be." This fictitious experience have I repeated at many another stadium of antiquity, always with the same result. But my observations did not end there. The centuries telescope easily under the manipulation of fancy, and I found myself high-seated again, perhaps because of student penury, on the topmost tier of the magnificent "bowl" of old Siwash. I had paused just long enough to catch my breath, after a raucous cheering of the eleven giants who represented dear old Alma Mater on the glorious feast of Thanksgiving, but in the short interval my own exclamation of scorn, made so recently at Roman slaughter, was whispered, quickly, quietly, but insistently into my ear. By whom, I know not, unless it were the voice of sad, historical experience.

Not quite a year ago one of our highest and most capable government officials, opening a fund-raising campaign for an Eastern college of fine classical traditions, maintained that the rise and vogue of the stadium and hippodrome was coincident with the decline of the nations that builded them. From this fact he drew some pertinent conclusions concerning the college stadium situation in this country today. Assuredly there are phases of the hippodrome craze among our higher institutions of learning that give cause for anxious inquiry.

The sporting press recently gave forth a striking account of the capacity of one of these university "bowls." Here was an opportunity for the underpaid professor of

mathematics, seeking retaliation on a system that had wronged him. Why not use this data in his next textbook? The American boy would devour problems like the following: "The stadium at Siwash University seats ninety thousand spectators. There are three hundred street cars in the city of Siwash, with a capacity of eighty persons each; four thousand automobiles, each with a capacity of four persons and a suburban train service of two hundred coaches, each seating a hundred persons. How many trips would be required for all these conveyances to empty the stadium? If the average speed of each is twenty miles an hour, how long would it take to return all the spectators to the city, five miles distant?" Were professors to write their text-books along these or similar lines, the mental powers of our youth would be headed towards one objective and an appreciable increase in educational efficiency might be expected.

Now the real problem is: Why need Siwash University have such a stadium at all? Advertising is the answer, whether you seek it of the president or of the athletic director. The whole process of their reasoning is quite simple. Colleges must keep before the public and they must get and keep students. The people want games and the students—always using the term loosely—want to go to well-known institutions. Institutions become well known by their football teams. Hence the stadium, the highly-paid coach, the lionized athlete and the gate receipts, and a hundred other petty objectionable features which give the whole lurid picture an ugly, unwholesome tinge. There it hangs in the corridor of the staid, old Administration building, atilt and awry. As well might we look to find in those venerable precincts, framed in heavy gold, the flamboyant admonition: "Use Ocean Spray Soap—It Eats Dirt."

It is hard to associate gate receipts with academic thought and aspirations. 'Twere better that all such commercialism were banished permanently from our institutions of higher learning. They should be on a plane, high and separate. Tilt it to the field of business competition, and you have an incline down which our education must slide to a sorry mixup. "Who will put Humpty Dumpty together again?" Surely, not all the government's horses, nor all the government's men. Are we arrived at that point where the administration of our colleges and universities has begun to depend, even to the slightest extent, on their football teams and the stadiums where those teams cavort? Certainly there are not a few institutions in which the management of a great amphitheater is but a small cog in the machinery, but there are others in which the team and its following seem to be the main spring of activity.

The stadium connotes many things which ought to be eliminated from the realm of education. Athletics are accorded a recognition beyond all deserts by faculty, students and the public. In consequence, scholastic pursuits

and competitions, triumphs in laboratory and class-room, achievements in literature and art receive, by comparison, but scant appreciation. The old-time college magazine is quietly passing, and we doubt if there will be a student poet left to indite for it a decent epitaph. Debating has come to a miserable pass. How often do the youthful orators declaim to a small group of conscientious relatives? The Glee Club and the Dramatic Society bear sad witness to a decline all too evident in things esthetic. Still these are the activities that should be stressed. Excellence in them is a legitimate goal for extra-curricular effort. Many sane educators are still fighting for these ideals. But the athletic debacle is on and they resist in vain the wild crunching of its destruction. It would seem that nothing remains to them save to climb upon some broken floe and float quietly with the current.

Participation in games and sports of all sorts is the natural complement to life in the class room. Competition stimulates such participation, and the college has a duty to promote it. This duty is not fulfilled by hiring a trainer who devotes his undivided attention to a bare two dozen hearties, who least need his care. Facilities in tennis, golf, baseball, football, basketball and calisthenics should be forced upon the entire student body. Intramural competition, with the greatest good to the greatest number, is a worthy objective for athletic boards. Let coaches pride themselves upon keeping up the general health of the students, not in strenuously maintaining their professional reputations.

In several Western cities there are spacious amphitheaters, built by the stockmen and packers, where they annually hold a "Stock Show." This is as it should be and is incidentally quite educational. That institutions of learning should erect even more spacious hippodromes for the entertainment of the populace is not only unfitting, but grossly incongruous, and not even remotely educational. When did it devolve upon our colleges to furnish amusement for the mob? But here the difficulty augments. An inferior team will not attract to a stadium, no matter how vast it may be. It has been found in the past that often enough the fall registration provides only mediocre football material. Hence it not infrequently becomes necessary to induce stalwart students to take up residence. This they do, not precisely for a salary, but for a multitude of indirect emoluments which prove an attractive bait. Certain localities are more productive of these worthies than others. I have known good brawn to have been brought in from Montana. This procedure may receive a partial vindication from the close similarity it bears to the old Roman methods of fetching well-formed gladiators from Sparta and Numidia. At least the classical touch is there.

Could one concede that the prominence accorded athletics reacts but slightly upon the scholarship of the students—and this concession cannot be made, especially in the case of the smaller, aspiring colleges, the question still remains unanswered: Why should institutions of learning

consume so much energy in a frantic struggle to be represented in all branches of sport? They will never benefit from such sheer advertising. The "win-at-all-costs" policy is bound to enter into the calculations of those interested. The invidious "tramp athlete" will sooner or later appear on the campus, and in far too many instances the registration lists. The muscular lout will be tolerated too long in the lecture and class room. And what if the college and its environs, which should be the very sanctuary of honesty and uprightness and straightforward, manly dealing, take on the complexion of the betting ring?

If the stadium and the big team, with all they import, are a clumsy fungus on our educational system, let us strike it off and start the healing process. Unless we are helplessly impotent, the time has come to use our strength and cast off the shackles before their mere accumulation overpowers us.

The Holy City of Amecameca

GEORGE F. PAUL

OF all the sacred shrines of Mexico, that of the Sacro Monte at Amecameca may justly claim precedence because of its situation. The Virgin of Guadalupe near Mexico City may, perhaps, draw somewhat greater throngs because of her proximity to the great human bee-hive, but her rival, *Nuestro Señor de Amecameca*, with the charm of four hundred years and the grandeur of his mountain home, draws to himself many a footsore penitent. It is such a short trip from Mexico City to the great Guadalupe that pilgrims may fail to come in the proper attitude. Here at Amecameca, the crowded city is left far behind. This city is like an Alpine village set high up among the clouds. The breath of the pines sweeps down from the mountain sides, quickening and invigorating. Streams of living water go babbling down the quaint streets, purifying and blessing. Flowers of rarest beauty run riot in broad patios whose thick leaves are jubilant with the voices of gay songsters. And above all the sky, purer than the most delicate of fabrics, forms a regal canopy for this mountain fairyland.

So much for the situation. The pilgrim who has but little time and sufficient money, instead of taking his staff in his hand and his pouch by his side, makes his way to the San Lazaro station and lets the wheezy engine work for him. And work it is, for the grade is steep and the curves are sharp. Off to the left basks Lake Tezcuco. The ride is like a scene from the Old World. Long-haired cattle feed knee deep in the rank marsh grass. Quaint little shrines stand patiently along the wayside. Shaggy burros click off to the city under their well-tied burdens. Off to the right beyond the canal, rises an extinct volcano. The waving volcanic strata of the sides of the canal seem to speed along with the train which stops under the big olive trees at Ayotla to summon its strength for the work

that lies ahead. And on these mountain sides a tropical rain often comes up in the twinkling of an eye, flooding the track and stopping the train until the storm has spent its strength and the angry growls have lost their fury down the deep-mouthed barrancas.

At Amecameca a pack of urchins meet the train, each eager to carry some part of the luggage. Through a high double gate they lead the way up to the only hotel in this place of about eight thousand people. Amecameca is old enough for even the slow-going Mexicans to get two hotels started by this time, for it was founded by the Chicimecs in 647 A. D. The hotel rooms are ample enough, miniature fortresses with their thick walls and grated windows. The wash basins are as big as tubs; the soft pine floors painted a vivid red. If the main object of the trip is to ascend Popocatepetl instead of a visit to the shrine, there will be dickering with some dark-eyed master while Chinese Charley brings in steaks and chicken and black coffee. The tall figure of the would-be renter of horses and guides is sure to make a striking picture as he stands with heavy sombrero and dark *tilma* in the dim light near the table and flicks his cigarette. Then after a good night's rest in a roomy bed, the enthusiast will rise all expectancy, his eyes hungry to catch a glimpse of the towering cone of white. Seemingly within gunshot rises

The monarch of mountains,
They crowned him long ago,
On a throne of rocks, in a robe of clouds,
With a diadem of snow.

But the climb up the mountain may not be relished as it means a deluge of rain or dust, the leaping of fallen pines, the passing a night in a shed, the crossing of beds of lava dust; and lastly the glare of the glassy snow, the struggle up steep cliffs and the endless battle for breath.

With such a prospect the trip to the shrine may seem sufficiently ambitious. Incoming trains bring a host of pilgrims, while along the mountain footpaths others pour in. Their leaders are welcomed by the *cura*, who heads the procession to the parish church, gay in its festive decorations, where the more devout attend Mass.

To shun the throng that gathers around the strange booths and gain the *Via Crucis* is soon accomplished. At regular intervals altar stations have been erected where pilgrims passing may kneel and pray as the words inscribed direct. The road winds upward among wide-spreading willows that strew with their leaves and twigs the rough cobbles below. Standing along this sacred way, one may see a penitent slowly approaching on her knees.

The object of her veneration is to be found at the summit of the hill in the life-sized image of the Christ, *Nuestro Señor de Amecameca*. This figure is made of a cork-like fibre and weighs but two pounds, so the burden is light when it is carried down on Ash Wednesday to the parish church below. It is guarded more closely than the person of a monarch, being priceless in the sight of the devoted

Indians, who would no doubt die protecting it. How it came here is a matter of some dispute. Some say a pious monk placed it here in 1527, but another story is that a mule wandered from its pack train with the figure on its back and later took refuge in the cave at the summit of the hill.

Fray Martin, of blessed memory, made the cave his dwelling and here his remains are buried, secretly brought three hundred years ago from the Franciscan burial ground of Tlalmanalco. Many are the prayers that the spirit of "El Padre Martin" may be with the worshipers, for his was a worthy spirit, a truly devoted heart that sought its chief end in works of good and knew that virtue is its own reward. The birds, they tell us, came at his call and his rude cave was a common refuge.

Along the way, in chapel and in cave, are to be seen many little crosses, and also crowns and wreaths of little twigs, all humble votive offerings. Rough strands of hair are twined around many of these. In the chapel the walls are covered with such tokens, many expressing in the strongest terms gratitude for rescue in time of sickness or disaster. In this respect the chapel is a worthy rival of the shrine of Guadalupe. And, furthermore, to commemorate their visit, many trace outlines of their feet on the clay tombs that are found behind the little chapel.

Of equal reputation with Fray Martin was the remarkable Padre Tomas, a man of strong character and unique personality. Broad-shouldered and with a merry laugh, Padre Tomas here had his humble cell—at his feet his cats and circling his shoulders his doves; a sturdy chair to hold his massy frame, and a gruesome wooden skull to stare down upon him as at his little deal table he broke his daily crusts.

It was his greatest delight when on the night of Good Friday amid groans and prayers the faithful carried the sacred figure back from the parish church to its resting place. Then were his priestly instincts aflame as he looked back upon his weird followers, spectral figures under the flickering torches, and heard the shrieks alternating with frenzied choruses. Or again, when in the morning processions he marched upward with the other priests reciting the Litany of the Saints, there would come the soul-stirring response from the pilgrims, "Ora pro nobis." True worshippers, many of these, as devoted as those of old who climbed the holy hill of Zion to seek a blessing in the Temple. And then he would pour forth his heart to the multitude with the inspiration of some such words as: *Me levantaré y iré a mi padre* (I will arise and go to my father). With impassioned gesture and simple yet glowing words he would sound the hearts of his listeners, calling to their eyes tears of sympathy. Then placing the sacred figure before the sanctuary, he would permit them to touch and kiss it. As the time for departure drew nigh, taking the figure in his arms he would mount to a platform and show it to the multitude as a doubly consecrated sign of benediction.

Now these solemnities, once so dear, are past and gone for him. His work has been handed down to another, one who may well rejoice that he has the wondrous opportunity of realizing the full glories of a summer evening as viewed from the summit of Sacro Monte. The sinking sun plays on red-tiled roofs and pierces thick olive groves where white-walled churches are nestled. The laughing waters dancing down from the shoulders of the giant hills catch the gleams and laugh for gladness. Returning from their work, the bronzed peasants hear the evening bells through the clear air, and peace is theirs. Far, far above, dominating the green valleys and virgin forests, rising like a pure cloud of incense from the earth, spotless ambassador to heaven, towers the sky-pointing Popocatepetl, silent and unchanging.

A Centenary on the Moselle

C. N. NENNIG

A LITTLE more than a year ago I visited the castles of de la Fontaine at Schrassig and Bredimus where poet "Dicks" lived a hundred years ago, and also the *Galeries de France* in the city of Luxembourg, the house where he was born. A dignified celebration in honor of the "Dicks" centenary took place in Luxembourg City on July 24 of this year, featuring the unveiling of a marble plate, with the following inscription in French:

"Here was born Edmond de la Fontaine, July 24, 1823; died June 24, 1921. Birthplace of 'Dicks.'"

The officials of the grandduchy attended the unveiling as also the two sons of the poet, Alfred and Adrien de la Fontaine and three grandchildren. The world famed military band under Director Mertens played "Dicksiana" and a medley of the most popular "Dicks" melodies. The speech of the day was made by Mr. Batty Weber, journalist, poet and cabinet member of Luxembourg. In the oration, spiced with his customary wit and humor, he characterized the poet and his works and pointed out to the thousands of hearers what a singular honor it was for a small country to have such an enthusiastic and poetical interpreter of its customs and habits. "'Dicks' was indeed a representative Luxembourger." That was the tenor of his speech. Two overtures of "Dicks" closed the ceremony. During the evening the public was regaled with two dramatizations of the poet, "The Promissory Note" and "Aunt Sis," two of his best comedies.

Another celebration in honor of the poet took place in the city of Bredimus, in the castle garden. If the fete in the capital city may be called a celebration by the upper classes, the latter at Bredimus was a eulogy of the poet by the masses of the people. The Moselle was lit up by illuminated boats, while a torch-parade wended its way through the city and the thunder of small mortars re-echoed from the hills. The Concordia band of Remich played the "Dicksiana" and the children of Bredimus

and Greiveldange sang a song composed in honor of the poet. City Father Risch in his speech said among other things:

Here, after an eventful life, "Dicks" found his last rest, and no place in the whole country is so nice: among his dear kin, in the shade of the big chestnut tree, where in springtime the beautiful white blossoms shine like candles on his grave, where from the wee morning till late at night the birds sing concertlike on the poet's grave."

Mr. Batty Weber, a product of Bredimus, "*a Bried-messer Jong*" spoke of the lure of home, stronger than any other impulse, which had also been the motive to bring the dead poet from his grave on the banks of the river Our to the Moselle.

The celebration opened in the morning with a solemn High Mass and a blessing of the grave of the poet. Also here at the grave a marble plate was unveiled with the following inscription:

"To the memory of the national poet, Edmond de la Fontaine—"Dicks"—resident of the castle from 1858 to 1881 and mayor of Bredimus from 1867 to 1870. At his 100th birthday, July 24, 1923, bequeathed his old parish Bredimus."

We are informed that the good people of the Moselle from Schengen to Wormeldange did not close this festive occasion without making due use of the excellent wines of 1917 and 1921.

Who was "Dicks"? Edmond de la Fontaine, nicknamed "Dicks," was the poet who gave the grandduchy a masterly prose, the native musical comedy and the flower of the folksong.

Long before poet Michael Lentz coined the popular refrain in the national anthem, "We want to remain what we are," Edmund de la Fontaine had become the champion of a free and independent Luxembourg. He believed in fostering not only real citizenship, true love for the little country, a healthy nationalism, but also a better understanding and cultivation of the mother tongue as a written language. Although he wrote and spoke French and German as literateur and as court official he never used anything else but the Luxembourg language in his poems and songs.

"Dicks" was born July 24, one hundred years ago, the son of Governor K. T. I. de la Fontaine. He studied law and became a county judge in due time. This office left him much free time for his hobby, writing and lexicography. He mingled with the common people, observed and studied their characteristics and customs.

There were few theaters at that time in the country; the plays produced were given in a foreign tongue, the language of the neighboring countries, and never were popular with the masses. Largely through the initiative of the poet the young people of the towns organized into gymnastic societies and "Dicks" began to write theatricals for them in their own tongue. His comedies in the vernacular and the accompanying melodies and songs took the youth of the country by storm, because young and old were

thoroughly familiar with the quaint characters, and the use of the mother tongue took away all bashfulness from the youthful actors.

In the course of time "Dicks" composed not less than two score of these operettas and some twenty songs. These tunes were picked up and whistled on the way home from the show and in less than no time town and village folks began to sing them independently of the operettas. The majority of these songs have survived till today and I had ample opportunity to hear them last summer in the homes, in places of recreation and in the fields.

"Dicks" was exceptionally gifted as an observer of human nature; he picked out the most characteristic types for his heroes and heroines. His comedies touch the heartstrings of the masses, because his characters are healthy, wholesome, humorous and free from camouflage and silly sentimentality. The stories are short and one theme plots. His first comedy, "The Promissory Note," appeared in 1855, the first theatrical in the Luxembourg tongue. Before the end of 1856 appeared "The Cousin," "Aunt Sis" and the "Holiday Guests," followed by "The Hunt," "The Substitute," "Madame Tullepant," "An Election," etc., etc. "Dicks" composed most of the songs and wrote the music for his tunes with the aid of a musician.

Not only as dramatist but as lyrical poet "Dicks" will live in the hearts of his people. His "Winter Time" is a lyrical masterpiece. His songs, "My Sweetheart" (*Meng Freiesch*), "Pearls of the Dew" (*D'Pierle fum Da*), "*Du brauchst mir neischt ze schwieren*" (You Need Not Tell Me), etc., are household songs.

"Dicks" has given his country a masterly prose, a native operetta-comedy and the bloom of the folksong. Lentz, the poet of the national anthem, is revered by the people of the Duchy, but comely "Dicks" of Chestertonian figure and kindness personified possesses the heart of the Luxembourg folk.

COMMUNICATIONS

The editors are not responsible for opinions expressed in this department.

The Suffering in Germany

To the Editor of AMERICA:

Every traveler to Germany seems to have become a specially appointed correspondent of some newspaper or other, and proceeds to tell the world the truth on things German, and this with an authoritative tone that there is no gainsaying. I arrived in New York three days ago after two years domicile, note the word, amongst those unfortunate people. I am not exactly itching to tell the world the truth, but a few of my experiences may serve to expose some untruths.

The luxury and riotous living that seem to have caused some thoughtless scandal, I have seen it all. Youth is emotional, passionate, impulsive in Germany as well as in America. Those young men, unmarried and with no thought of founding a home, are making daily just as much money as a father with six or seven children. Spend it they must, for to save it is only to lose it. So they capture a *Fräulein* in the evening, and drink the

night away in one of the luxurious beer gardens or wine rooms. Their clothing is gorgeous, little suggestive of poverty, and the styles on the part of the women a trifle beyond the limit. This is one-half the picture, and hence but one-half the truth. And this alone is seen by these birds of passage skimming from city to city. I turn to the other half.

Through the generosity of Americans, chiefly subscribers to AMERICA, and whom I take this occasion to thank in the names of hundreds of nuns and orphans, thousands of dollars passed through my hands and were deposited exactly where needed. I called on one of my errands of mercy. The Sister Superior apologized for a ten-minute delay. "But, Father," she said, "I just came from a room where a young nun is dying." And she added: "Father, forty-eight people have died in this house in the last year." Counting Sisters, orphans, etc., there were 300 in the institution. One-sixth died in a year; mostly young nuns who died of consumption due to under-nourishment. In another orphanage, a tiny lass of six, a bit more precocious than her many companions, said to the superioress one day: "Mother, since bread costs so much and you have no money, give us at night just a little bit of soup and we will go right to bed, fall asleep and not feel our hunger."

A fifty-dollar donation in another institution drew forth the exclamation from the superioress: "Now we will not starve for six months at least. That money will buy enough potatoes to last through the winter." I learned that in this institution the Sisters had but one pound of tea during the entire year. Another institution in Leipsic, the coldest part of Germany, went through the winter without coal. One day the youngsters broke a window. There was no money for new glass, so the superioress sent all the orphans out into the streets to pick up papers, which she sold to buy the glass. In one institution in Munich, with 800 children in the care of twenty-five nuns, I found the older girls cutting up rags and sewing them together to make patch work clothing for the babies. They had eight gallons of milk a day for that army of infants, and yet some of the babes were but six weeks old.

As to the middle classes and former moderately well-to-do the picture is still more harrowing. A companion of mine received a letter from his mother. She wrote: "We hardly get out of bed any more. What is the use? We have nothing to eat, and if we must die it is easier to die in bed." In Munich, a community of nuns gathers the aged and helpless, though formerly prosperous, people into a large, well-heated hall during the winter days. At noontime daily they gave them a bowl of nourishing soup, the only food many of them ever tasted. That was in April last. I visited there again in June. The brokenhearted Sisters said: "We still welcome them here, but alas, we can only afford them soup three days of the week."

At the Krupp factory I met a man with a bandage around his head. I grasped his wrist and, as I suspected, he was running a fever. I told him he should be home in bed. He answered: "I know it, Father, but if I stop work for two days my wife and children must starve." And so I could go on *ad infinitum* or rather *ad nauseam*. But enough.

The conclusion is that there is suffering, suffering in frightful form, prolonged, violent suffering, a torturing death gnawing at human frames. But it is a beautiful criterion of the tenderness of the American heart that at the sight of such suffering and havoc wrought in our fellow beings, we can forget political strife of the past, live for the present and the future and give to the world a much needed example of Christian charity. The hundreds of letters I possess, addressed not to me but to American Catholics and in particular to the subscribers of this Review, express with eloquence born of suffering relieved, the gratitude that fills the hearts of thousands of nuns and babes. Alas, that I cannot publish them. I trust that this stream of mercy will continue to flow more abundantly than ever through the channels of AMERICA.

Poughkeepsie, N. Y.

JOS. A. VAUGHAN, S.J.

AMERICA

A - CATHOLIC - REVIEW - OF - THE - WEEK

SATURDAY, SEPTEMBER 22, 1923

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Old King Cole

OLD KING COLE is condemned to death. Or if he is lucky enough to escape losing his head, it looks as if he is going to lose his throne. Or if he succeeds in saving his throne, it is sure that the poor pathetic fellow is going to cut a sorry figure on it. Already he can no longer call for his bowl, and now they are going to take his pipe away from him. Let him call for them both, his own subjects will just look at him and laugh. And who knows, when they have hidden his pipe away from him, or maybe broken it into many pieces, for it is a brave long pipe, then maybe they will take away his music, too. His fiddlers three will be put to breaking stones, and leave a lonely, dejected figure on the throne. And why not? Did not Tolstoy declare music to be a drug? Was not the music of the devoted fiddlers, his own true fiddlers, was not their music the accomplice of the fiendish flowing bowl of punch, and the devilish glowing bowl of perique, in debauching the depraved old fellow? Away with the three of them! He may no longer remain the merry old soul he was; what boots it? Will he not then be virtuous? But once he is become virtuous, and no longer merry, will he care for life any longer, when he can no longer call even his soul his own? Will he care to survive the experience of being made virtuous?

Morality by law established is the aim of a strong and loud-spoken group among our fellow-citizens. Whether that aim is also the union of State and Church—certain Churches, to be exact—is not our present purpose to inquire. But this fact is clear, that certain men among us, burning with a desire to improve their fellow-men's souls, really believe they can improve them by a civil law. The worst of it is that they are partly right. Reform is a laudable object. The Catholic Church, too, has always

been a reformer. Her sympathies have always been with those who want to help men save their souls from the world, the flesh and the devil. This is indeed her own mission in the world, and no other. Certain of her sons have seemed to belie that mission, but her history as a whole testifies that in aim and in practise, she has striven in every age to make men better, physically, intellectually, morally and spiritually, and succeeded. She even claims to be by Divine ordinance the sole depository of all Christ's means to save the world, the merits of His Blood and the Sacraments, and she says that if men are saved outside her sheepfold, it is because implicitly they had the desire to be within the sheepfold. But she never thought that the civil law was a means ordained by Christ to cleanse men's hearts.

It is true the Divine Lawgiver lays His laws on men, and the Church, too, makes laws in His name. But that is a very different thing from trying to make men virtuous merely by taking things away from them. If the Catholic Church ever comes to the pass of thinking she can save souls merely by depriving them of the objects they abuse to sin with, in that day she will have confessed that she has failed in her mission. Just so is the present campaign of our sincere reforming fellow-citizens a confession of failure. And after they have succeeded in depriving man of every single object he uses to imperil his soul's salvation, will he be any nearer salvation? No, for there will be one thing left that cannot be taken away and that is the root of all his sin, himself. If his self is unreformed, then his plight is as bad as before. That is the one solid psychological fact on which our modern reformers stumble. A reformed world, so called, will remain unreformed as long as the heart of man is not cleansed. Our Lord ran upon the same perverse idea of human nature in His day, and said: "First make clean the inside of the cup and of the dish, that the outside may become clean."

The Voice of Ireland

THE practical efficiency of the League of Nations, no less than its theoretical value, are matters still open to dispute. In like manner, much is said in favor of both parties that are striving so earnestly yet so diversely, to gain for Ireland a complete and unconditional freedom. The entrance of Ireland, as now constituted, into the League of Nations, as it is at present established, therefore, will not meet with universal approval. Nevertheless, Ireland will be benefited by its admission into the ranks of the fifty and more nations that comprise the League, and the League itself will be strengthened by this new voice in its deliberations. The voice of Ireland, after centuries of enforced silence, will again be heard in the courts of the world, and Ireland, if she is true to her tradition and her heritage, has a message that is much needed today.

It is a happy omen, that the representatives of New Ireland, on their way to Geneva, should have taken part in the celebration that was held at Bobbio, a small town not far

distant. There, in the Apennines, was commemorated the thirteenth centenary of St. Columba, the first and greatest missionary of Old Ireland to the continent of Europe. Columba came to a Europe that was feebly struggling to readjust itself after the wars and chaos of the barbaric invasion. Columba carried the torch of knowledge and the palm of peace. His voice, the voice of Ireland, was strong and vigorous; it brought sanity and consolation and hope. Modern Ireland has preserved within itself the spirit of Columba, and the representatives of Ireland in our day have now the opportunity of speaking in the same tones and accents that he used. They come to a Europe that is facing the same problems of reconstruction, and has the same need of spirituality and idealism and faith. Ireland has not changed in the centuries since Columba. Her chief representative of today addressing the representatives of the world could have symbolized her undying spirit in no better way than by the Gaelic salutation, "In the name of God! To this assembly life and health!" In her centuries of glory, Ireland spread the Faith and the truth to the nations of Europe, just emerging from barbarism. Through the centuries of martyrdom, Ireland kept the Faith and the truth, pure and unsullied. Once more, in the cycles of the world, Ireland is called upon to recall to the world, with a voice strong and vibrant, that identical message of faith and hope and charity.

Where Figures Have Run Mad

TO encourage savings and promote investment in Government bonds, as we presume, a Government actuary recently figured the sum of money Mathusala might have died possessed of had he invested one dollar at six per cent, and allowed that dollar "to work for him," as the current phrase runs, at compound interest for the rest of his life. We have not troubled to verify the figures but accept it as correct that the total would have amounted to the round sum of \$977,157,900,000,000,000,000,000. For "all the days of Mathusala," as we know from the Scripture, "were nine hundred and sixty-nine years."

On September 11 the Associated Press announced a new currency program for Germany, and at the same time stated that the mark at that date had touched the point of 88,000,000 to the dollar, in unofficial trading. At that rate of depreciation the day would not have been far distant when even an ordinary laborer might have figured out his annual wages in numbers approximating the imaginary capital accumulated at compound interest by Mathusala. As early as the first ten days of August, long before the mark had dwindled to such infinitesimal proportions, the governmental expenditures in Germany for those few days alone rose to 61,200,000,000,000. Only three per cent of that sum, according to the report of our Berlin Commercial Attaché, could be covered by the total yield from the collection of customs and taxes. The deficit was met in the usual way by discounting treasury bills to the amount of

fifty-nine trillion marks. The deficit of the railroads, amounting to 18,400,000,000,000 marks for that same period was similarly covered.

But comedy and tragedy are often closely allied. While the Government might cover its deficit for a time by the ready discounting of treasury bills, who was to cover the deficit of the poor widow with her children to care for or the aged man and woman whose hoarded savings of a life time are now worth the fraction of a penny, while the cost of a single egg or a loaf of bread must be computed by the tens or the hundreds of thousands of marks? They have no part in the rising wages, but ample part in the soaring prices. Even a new currency can not restore the savings they have lost.

One can well fancy the sinking at the heart of many a mother trying in vain to square the family income with the family outlay, looking through tear-dimmed eyes upon the long rows of interminable figures. But what of those mothers in Christ of hundreds of His poor and little ones, the superioresses of Catholic institutions, where the results of higher wages are but slowly reflected, while the dreadful prices strike home directly and with terrible effect? The bills they open with trembling hands rise into the millions and the billions, while the gifts they receive are often but small, save when reckoned in substantial American dollars.

The Movie and Civilization

THE message of our civilization is carried by the movie, for the movie enters where the book and magazine and paper are denied admittance. You may scatter a million bibles up and down the South Seas but you cannot guarantee that they will be read. It is much different however with the movie. Let the machine begin to click along the sunny waters that Melville has made classic and the happy islanders will cease their sports and hearken to the modern message of Western civilization. They need not understand the words that are punctuating the gradations of the film story. Indeed it is a good fortune that they do not, for the movie paragraph is generally bad literature and often poor grammar. But the savage eye can read the picture message. Gesture, facial expression, pantomime form the real world language that is independent of tongue and tone.

It is not surprising then that the Indian correspondent of the *London Times* is very much exercised over the films that have found their way into India and other countries of the East where Britain rules. Of India he writes:

In India probably nine-tenths of the population are illiterate. The native never seems to grow up mentally, and the average audience at these picture theaters is, therefore, composed of those who are mature in body and very immature indeed in mind. To them are exhibited sex films made in American studios, and films in which violence is the main theme. With these may be sandwiched a comic film showing a white man carrying out a series of ridiculous antics. The result is inevitable, and a little while ago there was definite proof that the abduction by natives of an officer's

wife was suggested by a serial film in which scenes of violence occurred.

Such films, of which there are many, are positively harmful, but there are others that do a great amount of insidious damage. It must be remembered that practically all the films imported into India are American. There are no homemade productions there and very few British productions are imported. The Americans have a monopoly in the market and they send films over in an indiscriminate way. Everyone has seen those films made in the United States which set out to give an idea of English life and manners. To the English they are merely ridiculous. To the native, who probably believes that they give a fair idea of English life, they may be very harmful indeed. The same may be said of films that are shown in parts of Egypt.

Film distributors do not realize that a film may be tolerable in one country and quite unsuitable in another.

More than a year ago the *London Times* suggested a Film League of Nations. An international organization made up from the members of the industry could unite and control the exchange of films. What is of great concern to this paper is the fact that American horseplay upon British life and manners is likely to make the native lose respect for the ruling race. That is true. And what is truer and more important still is that the movie that is suggestive or worse will not only imperil the rule of the nation, but will imperil the reputation of all western civilization in the eyes of the East. The war and the after-war hatreds have imperilled it sufficiently. Must the movie continue the process?

Literature

A Review on Reviewing

IT may be that M. Alfred Valette, the editor of the *Mercure de France*, had been reading some of the modern American novels when he caustically stated that out of every thousand books published "nine hundred are bad; ninety-five, mediocre; four, estimable, and one is good." Statistics, it is true, even when they are accurate, do not count for much and general statements are usually exaggerations. When they agree with personal observations and conclusions, however, they may be used to point an argument. The wholesale condemnation of American fiction, moreover, in the very few magazines that "have not the piper to pay," confirms the judgment that M. Valette's unkind epigram may justly be applied to current novels.

That far too many novelists burden the land with their wretched books, is a statement that has lost its edge by repetition. Everybody, the correspondence schools decide, can write; but they forget to add that those who should write are few. The novel-market is clogged and cluttered with useless wares. Just as overwhelming numbers of the lear-eyed, limp and lame annually make a pilgrimage to Hollywood, relying on their aspirations alone to make them stars of the screen, so great expectations seem to be a sufficient motive to write a novel. American literature would be greatly helped if most of the ambitious novel writers turned their genius to bookkeeping or the like. As some one has expressed it, "had we less writing we should have more standards, and had we more standards we should have less leniency."

This overproduction of fiction is the real reason why the reviewing of novels has come to such a sorry pass. The reviewer must winnow away so much chaff that he has little leisure to garner the wheat. He must deal so much with the faulty that he loses his appreciation of the worthy. If he has correct critical notions, he finds such flagrant and frequent violations of them that he begins to doubt his own judgment. If he remains honest to himself and

to his readers, he is forced into the distasteful position of being a chronic faultfinder. Truly, in these days, the conscientious reviewer of novels is in dire need of an apologist.

Strange as it may seem, the competent reviewer must know thoroughly the principles of the novelist's art. He must have some ideas on balance and progression, of climax and denouement, of character-development and place-description, of tones and atmosphere and subtle coloring, of language and expression and much more. But the more he knows, the more discouraged he becomes with the present type of books he is forced to review. Many publishers, it is said, use as their standard of acceptance the decision of young romantics. If the novel submitted to them for publication pleases the flighty stenographer who is delegated as reader, the book will be published.

Stranger, still, to exercise his function of critic, the reviewer must be competent to pass judgment on the morality of the novel, on its possibility for inciting the readers whether to grossness, or to refined sybaritism, on its deification of utter freedom from restraint, on its propaganda for the weakening of the most sacred natural and social ties, and on much more. Here again, the more sane is the reviewer's ethical system the less is his hope for the development of a pure American literature. For many novelists quite evidently have never heard of morality, while many more are meretricious enough to seek popularity by naughtiness.

There is a case of interest to reviewers that is being carried into the French courts. The editor of the *Revue des Lectures* thought that it would be a splendid thing to examine, classify, analyze and criticize for the benefit of the Catholic public the books that were being published. He denounced one publisher for printing books that tended to corrupt the youth of the country and, since the books were advertised in foreign countries, that gave the worst possible opinion of Parisian morality. The editor was honest and was probably right, but he may have to pay 150,000 francs by way of damages. Even in this country

a publisher may print immoral literature, but the reviewer must be most careful in stating such a fact. Sincerity and honesty, both in praise and blame, though it is an essential virtue of the reviewer, is precisely the one in which he is most sorely tried.

None but the experienced can realize what menacing forms many extrinsic interests assume in warping the reviewer's judgments. Even the most righteous are tempted sometime to obfuscate their honest-to-goodness opinions. Who can resist the glowing "blurb" that enfolds the book to be reviewed? It literally darts forth fascinating adjectives and is lavish of praise and adulation. It is an insidious tampering with the jury. The preliminary notices, too, that make such interesting reading, give all necessary biographical data and eulogize the sincerity and power and insight of the amiable, clever author. Such things are legitimate in much the same way as the hawker at the circus door and make the reviewer feel criminal if he so much as says one word against the book. It is easy to find ready-made reviews. Honesty becomes even more distasteful when the reviewer happens to be a friend of the author or has had one of his own books applauded by the author. To tell frankly how utterly wretched the author's novel is would snap a profitable friendship. It is far more pleasant, even against the better instincts, to continue the duet of mutual laudation. By the very nature of his work, the reviewer is rather a policeman than a judge. His duty is to point directions and to clear away stalled machines from the main highway of literature. But most reviewers assume the duty of nursemaid to another's brain children and consider that they do their duty extremely well if they coddle and caress the new novels. In all honesty the critic would like to call the child a brat; but diplomacy and the interests of his magazine, joined with the necessity of pleasing the publisher and author, force him to call it a darling. The reviewers as a class are not nearly so foolish as their reviews would indicate.

The critic of novels is supposed to have a conscience in his work because he has an obligation and a duty. He may have a sentimental or a business bond with the publisher or the author through his magazine, but he has a responsibility in regard to his readers. Not many who closely scrutinize book reviews, it is true, do so with their check book open. But some may be impelled to order a book because it has received a God-speed review, while others will demand it from the library. At least, the review will swell the number of readers, with the result, if the novel is worthless or malicious, that the author who should have been silenced will be encouraged and the public who should have been protected are inoculated with the disease. From a different viewpoint, boosting and puffing the inferior book is making the American novelist a jest among European critics. Sometimes one longs for the old-fashioned type of reviewer who may have sinned on the side of harshness, but was an independent thinker and a courageous arbiter, and kept the novelist in his place.

The successors of Lord Jeffrey who is said to have made his dinner on slaughtered authors are nearly all gone. The modern race of reviewers make their dinner off pampering authors.

FRANCIS X. TALBOT, S.J.

BENEDICTION

And now it seems as though, like priest, the sky
Holds for a moment to man's upturned eye
The setting sun, a Host afire with love.
Soft scented mists, like incense, waft above.
The earth grows hushed with awe. No sound is heard
But the rich singing of some choral bird.
Peace falls. Night's jewelled curtain is unfurled.
This is God's blessing on a work-day world.

ETHEL KING.

REVIEWS

Shin-To. The Way of the Gods in Japan. By GEORGE SCHURHAMMER, S.J. Bonn and Leipzig: Kurt Schroeder.

There is no exaggeration in the advertisement which speaks of this large volume, with its more than a hundred marvelous photographic reproductions and its twelve colored plates, as "an exceedingly magnificent work about Japan." It is an account of Shintoism based mainly on the printed and unprinted reports of the Japanese Jesuit missionaries of the sixteenth and seventeenth centuries, but the most reliable modern studies of this subject are not overlooked by the author. The text throughout is given in English and German, running in parallel columns.

From a purely artistic point of view the book would be of the highest value. The large colored plates are unexcelled for richness of color and beauty of subject. These and the photographic representations are mainly reproductions of the artistic wonders in the temple world of Nikko. These buildings, as the author says in explaining the illustrations, are veritable jewel caskets, with their wealth of carving and splendor of color. Particularly interesting are the friezes with colored groups of historic significance or portraying oriental life.

Historically the volume will form a source book on Japanese religion. Particular attention might be called to the chapter on the worship of the Mikado. Shintoism was the primitive religion of the Japanese, but had already been overgrown by Buddhism for more than 600 years when Francis Xavier landed on the coast of Japan in 1549. Early in the eighteenth century a revival of pure Shintoism set in under national and patriotic auspices, but it was the revolution of 1868 which finally reinstated the Mikado and once more made Shintoism the State religion. With all eyes turned on Japan at the present moment, this book, with its story of the Japanese gods and its riches of Japanese art, should prove particularly attractive.

J. H.

Dante The Man and The Poet. By MARY BRADFORD WHITING. New York: D. Appleton & Company. \$3.00.

In the "Dictionnaire Philosophique," that characteristically irreligious, sweeping, and inaccurate compilation of splenetic criticism, Voltaire wrote of Dante "sa reputation s'affermira toujours parce qu'on ne le lit guère." Miss Whiting, eager to cleanse away the tarnish of Voltairean cynicism from Dante's fame, runs her pen through the words, and adds "The man who could write that is not a safe guide to follow." Her gesture is eloquent, and the critic shouts "Bravo!" but it so happens that the *philosophe* had some reason for the statement. To be sure, the canonized bones of the poet have received many a jolt throughout the whimsical turnings of literary history. The supernatural intent of the comedy has suffered distortion, and the author himself

has run afoul of the higher criticism. But the injury of neglect is the hardest to bear, and at the time of the "Dictionnaire Philosophique" the soul of the poet must have looked grimly down upon the pseudo-classical civilization which gave its prime interpreter such bitter grounds for prophesy. That, however, was two centuries ago. Today the wheel of literary tastes has come to full circle; Dante, the oracle of the Italian Risorgimento, becomes the subject for popular lectures and political cartoons; and books of the type of Miss Whiting's are getting fairly common. Perhaps the best test for the value of these popular expositions is the determination of the author's attitude towards the details of Dante's life as reflecting the struggle of his soul to attain perfect love in an order perfected by the "Love which moves the sun and the other stars." Towards satisfying this test Miss Whiting takes the first step in spurning the higher criticism and reading the somewhat sentimental though well-informed Boccaccio. We believe, however, that she has neglected opportunities to reveal the spiritual significance of Dante's political ideas, despite the fact that at the end of the book she pays splendid tribute to the man who taught his generation the gospel of love, "Love that can transform and transfigure the sinful soul into the image of itself." Of interest the volume is tolerably full; and we single out for special mention the account of Dante's refuge in Can Grande's court, the sad history of the broken idealist at odds with the brusqueries of the gallant world, and lamenting in sack cloth and ashes over the fallen city of his birth.

H. R. M.

Intelligence Measurement. Based upon the Block-design Tests. By S. C. KOLS, Ph.D. New York: The Macmillan Co. \$3.00.

This book is a late addition to the growing library which treats of mental tests. The most valuable chapter in one reader's opinion is the last entitled "Supplemental Observations." In this chapter the author offers twenty reasons "why we should exercise caution" in making deduction from the army tests. Dr. Kols' tests consist of seventeen designs which are to be reproduced in blocks of different colors. The various operations, of understanding directions, of comparison, of choice, of arrangement, of imitation, which are gone through in these tests, are certainly intellectual, but it is not so certain that one unable to perform these tests, especially if unacquainted with the language of the tester, should be judged lacking in intelligence. Dr. Kols is persuaded that "feeble-mindedness is indicative not only of mental mal-functioning but also of physiological mal-functioning" and this would inevitably have to be so if brain and nerve tissue were not merely instruments of a spiritual soul, but were in Dr. Kols' materialistic philosophy the actual supporting medium of thought. For him thought is an "aspect of nerve cell mechanism," a dynamic potentiality of nervous tissue. At other times, however, Dr. Kols seems to rise above materialism.

F. P. D.

The Gleam. By SIR FRANCIS YOUNGHUSBAND. New York: E. P. Dutton & Co. \$5.00.

This book is a religious biography of a soul in India today. It purports to tell the story of a man of strong religious proclivities who has devoted the best of himself and the most of his life to the search for true religion. The author claims that "Nija Svabhava," the name he has given this Hindu, is not a fictitious character, but a genuine, living person. More the pity then! For this seeker reads Bergson, Tolstoy, and a host of English philosophers and theologians and never came across that able Catholic apologist, Father Hull, S.J., who has been writing on religious subjects for ten years in this devotee's own Hindustan. The only Christianity he meets with is Protestant, and this is the

more surprising as Indian Catholicism outnumbers the combined Protestant sects in British India by over a million communicants. It never seemed to have entered into the mind of this Hindu that there might be an authoritative Voice that would speak to such as he. So through three hundred pages of religious experiences that at times grow tiresome, this "other sheep" seeks and seeks in vain. "Svabhava" investigates and comes to the false conclusion that Buddha, Mohammed, Krishna, and Christ are all of the same stripe. And, finally, not yet satisfied, this Hindu seeker after true religion works out a vague, mystic religion of his own. The predominant idea is "Mother World" and this is his sorry god as "The Gleam" closes. The reader will lay this book aside with the inclination to pray for "Svabhava," who has followed "The Gleam" through so many decades and does not once seem to have glimpsed "The Light of the World." N. B.

Where the Blue Begins. By CHRISTOPHER MORLEY. New York: Doubleday, Page and Co. \$1.50.

Satire, humor, pathos and real artistry blend into an unusual tale, the latest by Mr. Morley. It is a very difficult story to classify. Romantic in many ways it comes down to strong realism in parts with a jolt. It is surely a satire, and yet a kindly one. It is filled with rollicking humor, and crowded at times with intense seriousness. Every chapter is finely written, with the fineness that Newman meant when he analyzed style and literature. If the author had written nothing but this book, he would have established himself as a master of style. "Where the Blue Begins" is the tale of a quest. Critics will dispute about the full meaning back of the writer's words. Certainly the delightful Mr. Gissing is seeking happiness. He finds it, but of its completeness there will be much dispute among readers and critics. Christopher Morley has written for the twentieth century what Johnson wrote for the eighteenth. Both end where Augustine began centuries ago.

G. C. T.

Creative Spirits of the Nineteenth Century. By GEORGE BRANDES. New York: Thomas Y. Crowell Co. \$3.00.

Of these twelve criticisms, nine were published in a volume, now out of print, entitled "Eminent Authors of the Nineteenth Century." By the addition of the essays on Garibaldi and Napoleon, which are new to English readers, the book broadens its scope from that of pure literary criticism. The present title is misleading. "Creative," as Dr. Brandes understands it, means the erring "modern" type of mind; if he had omitted one or two of his essays a more honest and descriptive title would have been "Nineteenth Century Free Thinkers." In the commendation of one of Heyse's romances he explains that it is "a noble protest against those who would fetter freedom of thought and instruction in our day. It has to back it all polemics against dogmas." The characters of the romance are "made to live in that atmosphere of freer ideas which is the vital air of modern times." This assumed meaning of "creative" accounts for the inclusion of Mill, Renan, Flaubert, Müller and Ibsen among the earlier essays, and that on Swinburne in the later additions. Hans Christian Andersen, however, seems to have been elected under a different and truer sense of creative. In his particular field of literary criticism, Dr. Brandes is at his best when treating of Andersen, Björnson and Swinburne. The character sketches of men whom he had met personally are interesting but not exhaustive. They resemble the present day manner of writing interviews. It is only in his eulogy of Garibaldi that the author is lavish in praising character, but honest minds will resent his uncalled for comparison of Garibaldi with Joan of Arc. Such bombastic nonsense lowers one's estimate of Dr. Brandes' discernment and judgment.

W. R. D.

BOOKS AND AUTHORS

September Magazines.—The *Month* opens with the editor's "Impressions of the Birmingham Congress," an occasion on which the various Catholic Societies of England met together in a notable demonstration of faith and power. Then follow interesting articles on the Flemish Question in Belgium, one on the various kinds of prayer, a discussion by Father Cortie on Mr. H. G. Wells' "Men Like Gods"; "What Is Romance," by H. E. G. Rope, and another instalment of Father Martindale's "Fallen Leaves," which is legendary Greek history in story form. A more than usually interesting number is closed by the editor's comments on current events, marked by his usual sound common sense and perspicacity.—The editor of the *Catholic World* does not believe that any page in the court grammar makes him a plural, so, in the September issue, he tells his numerous patrons that, hereafter, he intends to address them in the first person singular. Among the contributions in the current number are: "The Ethics and History of Cremation," Bertrand L. Conway, C.S.P.; "The Polish Countryside," Charles Phillips; "The Kinship of Art and Religion," Francis P. Donnelly, S.J.; "Montaigne, the Believing Skeptic," James J. Walsh, M.D.; "The Churches of Ireland," A. Hilliard Atteridge; "Of the Little Poets," Maurice Francis Egan.

Catholic Devotion and Teaching.—If all the Offices of the great feasts were translated and published in such handy forms as "The Office of the Most Holy Sacrament" (Benziger, \$1.00), laymen would be able to familiarize themselves with the liturgy of the feasts and enrich their souls with its treasures. Though this little volume is well worth commendation, its price is somewhat prohibitive.—The Rev. John Lee, P.P., dedicates his "Catholic Doctrine and Practice" (Benziger, \$3.50), to the teachers, religious and secular, of the Irish National Schools. The publishers, however, are to be thanked for introducing the book to American readers. It will prove useful not only to teachers in the High School and college classes, but, in a wider sense, to those who conduct or follow the exercises of a retreat.—"Catechism Teaching" (Grand Rapids: McGough, \$0.25), by Rev. M. V. Kelly, C.S.B., is a sensible discussion of a most important question. Accepting with regrets our traditional question-and-answer system of teaching religion to children, the author makes an appeal to have the catechism thoroughly simplified.

The Far East.—A very clear and logical exposition of the missionary's difficulty in essaying the conversion of India is contained in Father Ernest Hull's "The Great Antithesis. Hinduism vs. Christianity" (Kenedy, \$0.40). The suggested methods of attack, founded as they are upon the writer's wide experience and the study of so many years, should prove illuminating to the new-comer in the Indian missionary field.—Oriental date lines are so frequently seen in the papers that even a "vest pocket" knowledge of the histories of Eastern peoples is necessary for all readers. "The History of the Far East" (Heath), by Professor Hutton Webster, Ph.D., with its brief paragraphs and clear divisions will give that needed familiarity.

Books for Boys.—As "back-log fancies," H. M. Burr's "Cave Boys" (New York: Association Press, \$1.75), will sound well around the camp fire. Very unfortunately, the author, has located his imaginary boys in the Old Stone Age. His foreword magnifies the fault and mars the fictional charm of the book by asserting that "recent discoveries" furnish a scientific assurance of fact for these yarns.—A readable group of short stories retold from St. Nicholas, has been published under the title "Stories About Horses" (Century, \$1.25). The ten stories contained in the book will assuredly hold the interest of every little boy; it may be suspected, too, that some little girls and even many grown-ups will

thoroughly enjoy these tales of horse-heroes.—There are adventures enough to satisfy the demands of any boy reader in "Timber Treasure" (Century, \$1.75), by Frank Lillie Pollock. The scene of the story, reprinted from the *Youth's Companion*, is located in the Canadian North Woods. Canoeing, hunting, fighting with rival lumbermen, make Tom Jackson, the hero of the tale, what college failed to make him, a man.

Ireland in Play and War.—An English army officer, Major A. W. Long, describes in "The Irish Sport of Yesterday" (Houghton, Mifflin, \$4.50), his adventures in the fishing and hunting expeditions he made to that paradise of the sportsman, the western coast of Ireland. The narrative is put in the form of a diary and contains many bits of useful information for the devotees of the rod and line. Even those not interested in sports will enjoy the splendid pen pictures of natural beauty which abound in the book. For the author shows a fine power of narrative and description, and his pleasant little stories of Irish wit and humor, fitted in with a nicety of touch, make the reading of his book extremely pleasant.—"Rebel Ireland" (Mason), by Redfern Mason, is not without worth in its splendid descriptions and stories of the Irish peasants. To the mind of the reviewer, however, the author misses the main point of the Irish problem. Adherents of the Free State, though still desirous of the whole loaf, are sane enough to accept a half; the whole, for the present, being impossible. The book is, nevertheless, interesting and informative.

Foreign Publications.—The lectures delivered by Rev. A. Schmitt, S.J., professor of Moral Theology at the University of Innsbruck, to crowded audiences in the various cities of Austria, have been collected in "Grundzüge der Geschlechtlichen Sittlichkeit" (Tyroliaeverlag, Innsbruck, \$1.25). With exceptional clearness, the author outlines the Catholic doctrine on the sex problem, and decisively meets the modern objections, especially those urged in favor of birth control.—Those anxious for a deeper understanding of the Exercises of St. Ignatius, will welcome "Exercitienleitung" (Tyroliaeverlag, \$1.25), by G. Harrasser, S.J. The book touches many practical points and offers suggestions on the methods of giving retreats to various classes of persons. It is, moreover, a splendid study of the logical and psychological structure of the Exercises.—In the light of the Moscow massacres of Catholic ecclesiastics some months ago, "Un Collège de Jésuites à S. Pétersbourg, 1800-1816" (Paris: Perrin, 7 fr.), by M. J. Rouet de Journel, takes on an unusual interest. It tells of the heroic work done by a handful of Jesuits, the wreck left by the suppression of 1772. This group, though comprising men of the most diverse nationalities, was united for a common purpose in the only field of labor allowed them, Russia of the Czars.—There are no new facts to tempt the curious in "Le Père Claude de la Colombière" (Paris: Lethielleux, 7 fr.), by P. Louis Perroy. The author has chosen rather to portray vividly, by a judicious use of extracts from Father de la Colombière's letters and sermons, the highly sympathetic and beautifully supernatural character of this humble religious who was chosen by God as the director of the favored St. Margaret Mary.

Fiction.—The western school-teacher who lately won a \$2,000 prize for her first novel, says that she wrote about "women of worth and directness," because she was "weary of the sickly complexities of fictional personages." Sober-minded novel readers, also "weary," will welcome Joseph C. Lincoln's "Doctor Nye" (Appleton, \$2.00). The Doctor is a sort of New England Mark Sabre, who in the Cape Cod environment beloved of the author finds, like the transatlantic hero, a genial spring following close on a winter of cruel misunderstanding. The characters of the romance are cast in the quaint and humorous mold so popular

for Lincoln's Cape types and they work out the cheerful, wholesome plot in a most entertaining way to a very unexpected dénouement.

In "Randolph Mason, Corrector of Destinies" (Putnam), Melville Davisson Post again gives to the public some of the cases of that astute lawyer, who by finding the loopholes of the law, manages to right the injustices done to his clients. But in this work-a-day world the shoe is generally on the other foot. It is to be hoped that these new editions may lead to further reforms in the present legal code.

The requiem of old New England with its splendid isolation and its ancestral pride is the theme of Meade Minnigerode's delightful story, "The Seven Hills" (Putnam). The barbarians, whether of immigrant origin or of the younger generation have captured the last stronghold and even the old Seven Hills must capitulate. The book is a tale of conflict and of change, in which new conditions are contrasted with the traditions of the past. It is a splendid story, despite some of its pitifully wise conversations about marriage and the moderns.

A good example of propaganda fiction is found in "Tar and Feathers," by Victor Rubin (Dorrance, \$2.00). It is a very strong story of the Trick Track Tribe with all its works and pomps, its intolerance, its violence, its false Americanism. The common sense idea of citizenship and constitutional government is preached from cover to cover. The most attractive character in the book is a Jew. "Tar and Feathers," however, is such plain propaganda that it is poor art.

BOOKS RECEIVED

- D. Appleton & Co., New York:**
Knights Errant and Other Poems. By Sister M. Madeleva. \$1.25; Fundamentals of Organic and Biological Chemistry. By Thomas Guthrie Phillips. Ph.D. \$2.00; A Romance of the Nineteenth Century. Compiled from the letters and papers of Balfour, Viscount of Esher. By C. H. Dudley Ward. D. S. O., M. C. \$4.00.
- Beckwith Co., New York:**
Boche and Bolshevik. By Mrs. Nesta Webster and Herr Kurt Kerlen. \$1.25.
- Benziger Bros., New York:**
The Cable. By Marion Ames Taggart. \$2.00.
- Bobs-Merrill Co., Indianapolis:**
Found Money. By George A. Birmingham. \$2.00.
- The Century Co., New York:**
Brass Commandments. By Charles A. Seltzer. \$1.90; Stories About Horses. Retold from St. Nicholas. \$1.25; Timber Treasure. By Frank L. Pollock. \$1.75.
- Christopher Publishing House, New York:**
From the Melting Pot Into the Mold. By David A. Driscoll. \$1.75.
- Dodd, Mead & Co., New York:**
Oliver October. By George Barr McCutcheon. \$2.00; Fancies versus Fads. By G. K. Chesterton. \$2.00.
- Dorrance Co., Philadelphia:**
His Mortgaged Wife. By Bonnie M. Busch. \$1.75; Tar and Feathers. By Victor Rubin. \$2.00; The Story of Man and Woman. By Dr. David P. Jackson. \$2.00.
- Doubleday, Page & Co., New York:**
The Conquest of Self. By Louis E. Bisch. \$2.00.
- Duffield & Co., New York:**
Nameless River. By Vingie E. Roe. \$2.00.
- Houghton, Mifflin Co., Boston:**
Fortune's Fool. By Rafael Sabatini. \$2.00; The Orange Divan. By Valentine Williams. \$2.00.
- The Macmillan Co., New York:**
From Augustus to Augustine. By Ernest H. Sihler; Rural Education. By Orville G. Brim. Ph.D. \$2.40; Jefferson Davis, President of the South. By H. J. Eckenrode. \$3.00; The Sacred Dance. By W. O. E. Oesterley. D.D.
- Oxford University Press, New York:**
The Crusaders. By Ernest Barker. \$1.00; Shakespeare's Use of Song. With the Text of the Principal Songs. By Richmond Noble. M. A. \$4.20; Buddhist Philosophy in India and Ceylon. By A. Berriedale Keith. D. C. L. \$1.50.
- Paine Co., Boston:**
In Greensbrook. By Merritt P. Allen. \$2.00; The Lavender Lad. By Dolf Wyllarde. \$1.90; The Scarlet Macaw. By G. C. Locke. \$1.90; The Spell of Provence. By Andre Hallaya. \$3.75.
- The Peter Reilly Co., Philadelphia:**
Plain Sermons. By the Rev. Thomas S. Dolan.
- Charles Scribner's Sons, New York:**
The Child at Home. By Cynthia Asquith. \$1.75; Holland Under Queen Wilhelmina. By A. J. Barnouw. \$3.00; Building the American Nation. By Nicholas Murray Butler. \$2.50.
- Thomas Seltzer Co., New York:**
Studies in Classic American Literature. By D. H. Lawrence. \$3.00.
- Stewart Kidd Co., Cincinnati:**
Book of the Black Bass. By James A. Henshall. \$4.50.
- Frederick Stokes Co., New York:**
Emily of New Moon. By L. M. Montgomery. \$2.00.

Sociology

The New Phase in Government

IT is the ceaseless agitation for Government aid and State help, to which reference was made in a preceding paper, that distinguishes our generation from the past. But the point to be emphasized is that not all these new excursions by the Government can be defended on the ground that they are new problems wholly peculiar to our age. If we view the times aright, we must realize that it is not always the problem that is new, but, rather, that the method of dealing with an old problem is new. Progress demands change, and it would be puerile to condemn a law solely because it is new. But it is permissible to trace out the course we are pursuing along these roads and to forearm ourselves against their real dangers.

There is a splendid appeal in many of these novel proposals. An example or two will suffice. Take the grant of Federal funds to aid the schools. What better disbursement, it may be asked, could be made of national money? But the Government, like the individual, demands a *quid pro quo*. It is found in the exercise of a wider degree of control over the schools. Excessive regulation is merely the forerunner of exclusive operation by the State. If this prediction smacks of the childish cry of "wolf," let the reader recall the puny legislation regulating common carriers in the early interstate commerce acts, the steadily growing control of the railroads in our day, and the impending, and not impossible, advent of Government ownership of railroads in the future. Consider also the gradual encroachment of Government into the mining industry, a calling heretofore regarded as purely private. Once concede that the secondary functions of the Federal Government include the support of the local schools and the rumblings of the Oregon school law may be echoed in Washington.

Maternity-aid likewise has a popular ring. Who can deny that the widow with dependent children is worthy of assistance, and why should not this obligation of charity be underwritten by all the citizens in the form of State-help? The cause is indeed a worthy one. But the best approach to its solution may be debatable. The inherent danger is that the State, once it enters the home, will first regulate and gradually dominate the domestic relations. The Spartan concept of the State as *pater familias* is not unthinkable. It is but a short step to a national bureaucracy wherein the mother is replaced by the State as the guardian of her children. Poverty has pangs that bring distress and suffering, but there is a possibility that the cure, attempted by a policy of insufficient doles from the State, may bring with it a train of consequences more appalling than the present situation.

Directly ahead of us are proposals for insurance against sickness, unemployment, old age, crop failures and similar risks, as well as guaranteed prices for wheat, cotton and other crops, all to be underwritten in whole or

in part by the State, but indirectly, let it be remembered, to be paid by the people. When this ambitious program is complete, our social order will require only one more betterment to eliminate entirely all risks attendant upon human existence, namely: the establishment of State insurance to assist delinquent and insolvent tax-payers! The alarming rise in taxes accounts for much of the discontent that is abroad today. Minnesota, one of the landmarks of protest against the present economic situation, shows an increase in the per capita cost of government from \$8.63 in 1918 to \$17.06 in 1922—almost one hundred per cent in four years.—The advocate of these ventures of the State into the social order must reckon with their direct cost to the average man.

Looming always in the background are the elastic and necessary accompaniments of centralized Government, political inefficiency, burdensome taxes, unsympathetic administration, an army of examiners and agents to administer these laws and another horde of inspectors and sleuths to see that they are administered.

The last defect of legislation is the haste which characterizes the making of laws. Considering the flood of new bills annually, it is impossible for the legislators to devote much time to the individual enactment. The unwieldy size of Congress and the State legislatures has necessitated the transfer of bills to committees. The multiplicity of hearings prevents involved analysis or careful study. Subsidized bureaus and legislative agents are ready with data, statistics and propaganda to overwhelm the faltering and uncertain law-maker. While progress is being made through the establishment of legislative drafting bureaus, and in Washington through the medium of the People's Legislative Service, to aid the law-makers to reach an independent judgment, there is still considerable room for improvement.

This brief survey of the legislative field, it is suspected, sounds a heavy note of pessimism for the future. But all is not dark and dreary. Several States have refused to accept the bribery of Congress in the form of Federal aid, with the proviso that the State match the "contribution" of the Federal Government. The subtle plan of double taxation is being uncovered. Americans are beginning to realize the very simple truth that Washington is not a source of original and limitless wealth, but that, on the contrary, it has nothing except what it has taken from the tax-payer. Nothing should be clearer than the proposition that when Washington "gives" or "contributes," it does so by drawing upon resources which have been built up by the people at large. Too often has the promise of a "gift" from Washington been urged in favor of local legislation. The promise is wholly false.

Again, the more progressive States are beginning to understand that the "conditions" imposed by the Federal Government are in reality the entering wedges for control of intra-State affairs by Federal officials. Publicists are vigorously attacking the growing evils of paternalism and

bureaucracy. That the silent but decisive force of public opinion is making itself felt is instanced by the reports of various societies and committees, such as, for instance, the excellent report in which the Chamber of Commerce of the United States effectively uncovered the insidious evils of the Towner-Sterling educational bill. These signs of the times presage a gradual return to the fundamental principles of the forefathers, to a better understanding of the proper limitations of government, and to an era of fewer but better laws.

WALTER B. KENNEDY.

Education

Bible-Reading in the Public Schools

SPEAKING generally, bible-reading in the public schools of primary grade has been regarded as a practise to be tolerated merely, rather than to be approved and extended. Of late, however, the activities of several societies organized for the purpose of making it obligatory in all schools, public and private, have roused an opposition which seems to be growing stronger. At present, the States are divided into three classes. Six require bible-reading, thirty-one permit or tolerate it, and in the eleven remaining States it is forbidden.

1. The six States in the first group are Alabama, Georgia, Massachusetts, New Jersey, Pennsylvania and Tennessee. Even in these States, however, the law recognizes that the practise is open to legitimate objection. Massachusetts forbids "written note or oral comment," and a similar prohibition is found in New Jersey and Pennsylvania, but not in the other States. In Georgia, Massachusetts and Tennessee, pupils may be excused during the reading on written request of their parents, but no such provision is made in Alabama, New Jersey, or Pennsylvania. The law of all six States refers to "the Bible" or "the Holy Bible," without specifying whether the Catholic or non-Catholic version is to be used, or what part of either. Georgia alone provides that the reading must be taken from "the Old and New Testament"; in New Jersey, the reading is restricted to "that portion of the Holy Bible known as the Old Testament," although the New Testament is not excluded by name, and the recitation of the Lord's Prayer is explicitly permitted. Finally, in Pennsylvania and Tennessee a teacher who fails to comply with the law is subject to dismissal.

2. In the second group are found two classes, comprising thirty-one States, and the District of Columbia. The first class embraces six States, Indiana, Iowa, Kansas, North Dakota, Oklahoma, and South Dakota, and in these States bible-reading is *specifically permitted but not required by law*. Likewise bible-reading is permitted, either under the general terms of the law, or by reason of its silence, or because of a decision either by the courts or by the State educational authorities, in the following twenty-five States, and in the District of Columbia. In

all these States, but not in all the cities and districts in each State, the tacit permission is made use of.

Arkansas	Nebraska
Colorado	New Hampshire
Connecticut	New Mexico
Delaware	North Carolina
District of Columbia	Ohio
Florida	Oregon
Kentucky	Rhode Island
Maine	South Carolina
Maryland	Texas
Michigan	Utah
Mississippi	Vermont
Missouri	Virginia
Montana	West Virginia

Some of the court decisions sustaining the bible-reading are hardly in accord with the facts. Thus it has been held in Kentucky that "the King James translation of the Bible is not a sectarian book"; in Maine, that reading in the public schools from "the Protestant version of the Bible is no violation of constitutional provision"; in Texas, that readings from the King James version, and even public prayers, do not violate religious liberty "when the pupils are invited but not required to join." But it should be clear enough, as was held in a California case, that "the King James Bible having been adopted by the Protestants as their book . . . it is thus a book of sectarian or denominational character"; and the Texas decision, since it puts upon a school child the odium of refusal to participate in a religious service, is, at least constructively, a violation of the child's constitutional right that is singularly mean and contemptible.

In Michigan, a decision has permitted the use in the public schools for fifteen minutes daily of a book entitled "Readings from the Bible." The teacher is forbidden, however, to make any comment, and is required to excuse any pupil upon application of parent or guardian. Massachusetts allows public prayers, during which "each scholar shall bow the head." The pupil may be excused on request of parent or guardian, but if "he refuses to comply with such order, and his parents refuse to request that he shall be excused from doing so," he may be expelled from the school. Here, certainly, we are trenching upon dangerous ground. Massachusetts not only allows religious ceremonies in the public schools, but, in certain instances, inflicts severe penalties upon citizens who have every constitutional right to object. When in a Government such as ours, States and towns act as ministers of religion, it becomes quite impossible to avoid the most deplorable violations of American constitutional guarantees. Nebraska seeks to avoid this real difficulty by stating that "the law does not forbid the use of the Bible in the public schools," and then permits the local authorities to rule whether it is "prudent or politic" to permit bible-reading, while reserving to the courts the decision in a given case

whether or not the practise has become a "form of sectarian instruction"—which in many backwoods regions it is, frankly and without disguise. Ohio provides that the courts will not enjoin a board of education from requiring bible-reading, and then leaves the matter to the local boards. All these instances show that the courts and legislatures have not been blind to the possibility of converting a parrot-like recitation of verses from the Bible into definitely sectarian religious teaching.

3. In the third group are the eleven States in which bible-reading is forbidden either by the State Constitution, by court decision, or by ruling of the school authorities. These States are Arizona, California, Idaho, Illinois, Louisiana, Minnesota, Nevada, New York, Washington, Wisconsin and Wyoming. As a rule, the source of the prohibition is a judicial interpretation of some constitutional clause. In New York, however, while bible-reading has been forbidden by decisions of two State Superintendents of Education, the city charter permits it for the metropolis.

Generally, the practise is championed by well-meaning men and women who understand the dreadful results of schools from which all religion is excluded. But if the teacher, the living guide, is sternly forbidden all "note or comment," it is somewhat difficult to understand why his place could not be taken by a phonograph. Surely, it cannot be maintained that the Sacred Scriptures, viewed as a fount of ethical and moral teachings, are self-interpreting. Many texts of first importance are capable of varying and, often, of mutually exclusive meanings. If Sunday observance is desirable, what help can be gained from the Bible which, very plainly, tells the child to keep holy the Sabbath? But if the Bible is not regarded as an aid to good morals or correct ethical standards, why read it at all? To propose it merely as a model translation, is to degrade it in the eyes of all who believe that it is God's Word.

Again, there is something incongruous in a plan which permits the New Testament to be read to the children by a Jew, the Old by an atheist, or either by a teacher quite indifferent to all religious belief. It may rightly be asked whether such a teacher is capable of reading the text "without note or comment," since his very attitude, his approach, his tone of voice, can form a very telling comment. There is an instance, apparently well authenticated, of a young woman fresh from a training school in which she had lost all religious belief, who read the story of St. Peter walking upon the waters, and after a pause, said brightly to the children, "Well, can anyone tell us a story this morning?" As no one answered, she proceeded to relate a tale of the wonderful feats performed by Indian faquirs. Technically, she had read the Bible "without comment"; practically, she had endeavored to destroy in the minds of the children the effect of the great-hearted Peter's "Lord, bid me come to thee upon the waters." It is possible that a carefully selected list of readings from the Bible might be found a literary aid to the children. But

considered as a substitute for definite moral and ethical instruction in the public schools, bible-reading is practically worthless.

PAUL L. BLAKELY, S.J.

Note and Comment

The Hierarchy of the Church

THE Catholic Hierarchy, according to the official data in the "Annuario Pontificio" for 1923, consists of 65 Cardinals, 8 Patriarchs, 335 Archbishops, of whom 119 are titular Archbishops, 1,354 Bishops, of whom 480 are titular Bishops, 18 Delegates Apostolic, 191 Vicars Apostolic, 68 Apostolic Prefects. All these belong to the Latin Rite. The different Oriental Rites have 6 Patriarchs, 22 Archbishops, 49 Bishops and 6 Vicars Apostolic. Eight countries now have Ambassadors at the Vatican: Argentina, Belgium, Brazil, Chile, France, Germany, Peru and Spain. The nations diplomatically represented now number twenty-five. In 1913 there were only thirteen.

Campaign for New Cleveland University

AGAIN we hear of a new campaign for Catholic educational funds. This time it is Cleveland University, successor to St. Ignatius College, in charge of the Society of Jesus, which makes its appeal for \$3,000,000. A committee of forty-five men, representing the entire diocese of Cleveland, has been formed to carry the campaign to a successful conclusion. When completed, the new group of buildings intended for Cleveland University will cost from \$10,000,000 to \$15,000,000. Had he a million dollars, said Mgr. Moran, at the opening meeting of the campaign, he would consider it well invested if devoted to the development of this new educational center. May our well-to-do Catholics be of the same opinion with this leader in Catholic educational circles.

Jewish Population Statistics

REVISION of Jewish statistics has been newly furnished us by Dr. H. S. Linfield, director of the Department of Information and Statistics of the Bureau of Jewish Social Research. New York City is given a total of 1,643,000 Jews, Warsaw follows with 309,103, and Vienna with 300,000. It is estimated that in 1920 there were 3,600,000 Jews in the United States, or more than in any other country, but Poland and Russia follow close with a Jewish population respectively of 3,500,000 and 3,130,000. Poland has the greatest percentage of Jews, amounting to 12.9 per cent, the Jews of Russia constituting only 8.1 per cent and of the United States 3.4 per cent of the total populations of these countries. But in New York City the Jews are 29 per cent, so that before very long one out of every three men and women in this metropolis will be of Jewish extraction. Such is

actually the case in Warsaw today. The total number of Jews in the world is given as 15,518,798. It is thus divided by continents: Europe, 10,536,755; North and South America, 3,850,122; Asia, 599,295; Africa, 508,205; Australasia, 24,045.

Prospering Work of the Josephite Fathers

STATISTICS of the Josephite Fathers, as given in *Our Colored Missions*, show that there are now 76 of these workers engaged in missionary labors among our American Negroes. They have 47 parishes with resident pastors and 23 attached missions. The souls ministered to by them number about 44,000. In their schools 9,000 children are cared for by 145 Sisters and 60 lay teachers. An increase of about 3,500 Catholics has been registered for the past year. The converts number 488 with 287 under instruction. The Fathers also conduct two industrial schools for colored boys with approximately 100 pupils in each, and three K. of C. night schools are entrusted to them. Epiphany College, the nursery of the society, has 91 students preparing for their future missionary career among our colored people:

The missions are located for the most part in the South and East, covering 16 dioceses, beginning with Texas, across the Mississippi Valley—and here is the heart of colored Catholics—along the Gulf States to sunny Florida. Through the Carolinas and Virginia, to the shadow of the National Capitol the line of missions goes. In Catholic Maryland, and especially in Baltimore, the mother-house of the society, are mission centers.

Here indeed is a vast field for Catholic zeal and the good Fathers deserve the best support from all American Catholics.

Glass Hair and Rouged Ears

"GLASS hair and red ears," the newspaper headlines announce, are to be the vogue for the coming season. The Tutankhamen fashions are apparently to yield to Chinese pagoda effects in the newest headdress, if any authority rests with the hairdressers' convention just held in New York City.

Glass hair is announced as the vogue for evening wear—a shower of colored glass that cannot be distinguished from hair, and glass tresses to match gowns or harmonize with them. Those who have Chinese propensities may wear a pagoda effect or an Americanized version of the sleek, plastered Japanese pompadour.

Bobbed hair will remain correct for sports, but extra tresses must be added for evening wear. Wigs and transformations are to be the unwritten law for the season's coiffure. There will be Japanese daggers, "revealed ears tintured with tangerine rouge," and turbans in all colors to suit madame's complexion and madame's taste. In the meantime divorces will increase merrily, keeping pace with the transformations in madame's tresses. Children of course will be fewer, if any at all, for how could their baby fingers be allowed to play in the colored shower of madame's glass hair! There is somewhere in the

prophecies of Isaias a passage on the idle rich women of his day, which it might still be well for the idle rich women of our own time to ponder. But then Isaias is not among the last best sellers or the triangle authors whom these women read, though a thrill might possibly await them were they to scan some of his pages.

New York Parish Schools

GIVING due credit to the Catholic schools of New York for offsetting the congestion in the public school system of this metropolis the New York *Herald* says:

The extent to which Catholic elementary schools have relieved congestion in the public schools, enabling part time pupils to be held this fall at the 140,000 mark, was revealed yesterday when Mgr. Joseph F. Smith, superintendent of the New York Catholic School Board, estimated the enrolment in the parish institutions at 165,000 children. Eleven new Catholic schools, one more than opened in the public educational system, were occupied and Mgr. Smith announced that a number of other buildings under construction will soon be ready. Many new sittings were also provided in annexes and additions which brought the total number of pupils in parish schools to about one-sixth the registration of the public schools.

The number of pupils enrolled in the public schools of New York City is set by George J. Ryan, president of the Board of Education, at 950,000, the heaviest registration in their history. The figures supplied by Mgr. Smith do not of course include the pupils of the Brooklyn parish schools. Were these added, as they are also within the city limits, the total would have to be increased by 75,000 more pupils.

Seven new parish schools have been opened this month in Brooklyn, and preparations are underway to build three new high schools to take care of some two thousand pupils.

New Studies in Infant Mortality

THE relation between infant mortality and poverty, so frequently alluded to by us, is again confirmed in a striking way by the extensive investigations of the United States Department of Labor recently made through its Children's Bureau. The inquiries of the Bureau extended over a group of 10,797 legitimate births in Baltimore, where infant mortality was found to be approximately the same as in other cities of the United States birth registration area for the same year. Hence the findings can be considered as normal. The report says:

New evidence is afforded by the Baltimore study that poverty is an important factor in infant mortality. Eliminating differences in color and nationality and considering only the babies born to native white mothers, the facts showed that infant mortality rose as the fathers' wages fell. In the poorest families studied, about one baby in six died within the year; in the most prosperous families about one baby in twenty-six died within the year.

Employment of the mother away from home during pregnancy (which was chiefly in factory work) was accompanied by a high percentage of premature births and high infant mortality, especially

from the causes peculiar to early infancy. Employment of mothers away from home during the first year of their babies' lives also markedly increased the hazard to the baby. Room congestion and lack of sanitary equipment in the house were accompanied by death rates above the average.

Low mortality rates were found not merely in families of the highest earning groups but also among the babies of foreign-born Jewish mothers. Breast-fed babies in every group had naturally a lower mortality than artificially fed babies in the same group. Babies of mothers under twenty years and of mothers thirty-five years or over showed higher mortality rates than others. So also first-born babies had a mortality higher than second or third babies, but among the later order of births the mortality rose steadily. This can readily be accounted for where low wages of the father or the added wage work of the mother made her unfit for the full duties of motherhood.

Did Calixtus III "Conjure the Comet"?

NOT a little comedy is connected with the story of the excommunicated comet which for long years has engaged the pens of such writers as Draper and White and to which our attention is called again. Better men than they were misled by the popular myth of a Bull said to have been issued in 1456 by Pope Calixtus III against Halley's comet. "Lord save us from the Devil, the Turk and the Comet," was the prayer ascribed to this "silly Pope." Christendom was so alarmed at the simultaneous appearance of the Turk and the comet, wrote the *Scientific American*, "that a Papal Bull was promulgated against both." John W. Draper thus decks out the story of the Bull:

When Halley's comet came in 1456, so tremendous was its apparition that it was necessary for the Pope to interfere. He exorcised and expelled it from the skies. It shrank away into the abysses of space terror-stricken by the maledictions of Calixtus III, and did not venture back for seventy-five years.

In the second publication of the "*Specola Astronomica Vaticana*" series, "*Calixte III et la Comète de Halley*," J. Stein, S.J., in a most thorough and scientific way refutes the old-time calumny. He carefully searched the 101 folio volumes of the "*Regesti*" in the Vatican Archives relating to the Pontificate of Calixtus III. Among them there is not one vestige of such a document or such a fact. The authentic Bull of June 29, 1456, only begs God's help against the Turks and orders processions and prayers. The first procession took place at Rome on July 4, when Halley's comet was still visible, but the contemporary evidence quoted by the writer shows that the ecclesiastical functions had no relation to the meteor. The myth itself is traced back to a work by Platina who, without any authority, concluded that the fears expressed by contemporary savants in regard to the comet had influenced the Pope in asking for Divine help. But of this the documents themselves are the best refutation, not to mention other evidence.